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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

JACKSON, MISS., July 1, 1926

NEW SERIES
VOLUME XXVIII, No. 25

Tennessee Baptists through their Board have asked Dr. O. L. Hailey to write a one-volume history of Baptists in Tennessee.

Friends of Dr. W. J. McGlothlin will deeply sympathize with him on account of the death of his wife at Greenville, S. C.

The American Tract Society has for many years presented each young man graduating from West Point Military Academy a copy of the Bible.

Too many new members are like the liquor dealers stopped from selling liquor by the prohibition law; they can't do exactly like they did before, but just hang around the edge of the old life. They can't go to three per cent alcohol, but they advertise "near-beer", and keep a few Anheuser-Busch boxes sitting around. Baptism means death to the old ways, and a continual newness of life unto God in Christ. God's direction to Lot was, Tarry not in all the plane, but flee to the mountain. And Lot and all his descendants would have saved themselves much suffering if they had obeyed.

The subject of evolution is not the only one which is making a fight for continuance in the curriculum of the public school. The Board of Education of Cleveland, Ohio, some time since decided to exclude military training from the public schools of the city. Those who favored its continuance carried the matter into and through three courts and now say they will carry it to the supreme court of the United States. We shall see what we shall see, and the world will know whether parents and those immediately responsible shall say what shall not be taught to their children in the tax-supported schools.

ASSOCIATIONS WHICH HAVE NOT SENT MINUTES TO THE BOARD OFFICE

Chickasaw County.	New Choctaw County.
Choctaw County.	Oktibbeha County.
Harrison County.	Panola County.
Itawamba.	Perry County.
Jackson County.	Quitman County.
Kemper County.	Riverside.
Lawrence County.	Tishomingo.
Leflore County.	Union County.
Lincoln County.	Webster County.
Madison County.	Winston County.
Monroe County.	Yazoo County.
Mt. Pisgah.	

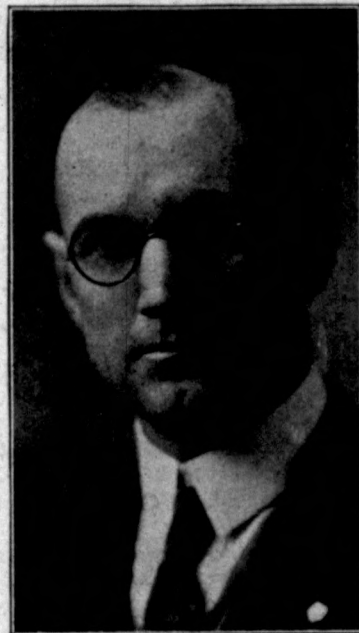
Please send us a copy of these minutes at once.
—R. B. Gunter.

WHICH DO NOT LIST THE CHURCH CLERKS

Colwater.	Marshall County.
Franklin County.	Mississippi.
Hancock County.	Montgomery County.
Lafayette County.	Newton County.
Lauderdale County.	Simpson County.
Lee County.	Tate County.
Marion County.	

We shall appreciate it if you will send us a list of these clerks at once.

—R. B. Gunter.



MR. WM. P. PHILLIPS, Secretary,
Young People's and Adult Department.

Will lead conferences on Young People and Adult work at Gulf Coast Assembly August 8-13.

An exchange publishes a clipping from the New Orleans Times-Picayune giving an account of sprinkling an infant in that city by a Masonic lodge.

Brother Thompson of Garden City believes the Baptist Record is a necessity in carrying on the Lord's work, and proves his faith by his works, sending his personal check for \$42.00 that every family in the church may have the paper. We thank God upon every remembrance of him and pray that he may live and serve a long time, and that there may be many more like him.

In many parts of North and South Carolina droughts were broken by good rains after the people had met for prayer and spent the day in fasting. Our people in Mississippi have been greatly blessed with good seasons for planting and growing crops. How grateful we should be, and constant in our thanksgiving to God. "Bless the Lord, O, my soul, and forget not all his benefits."

Babson's Reports agree with us that the chief reason why more business men do not attend church is because they do not obtain there what they so much need and desire—"faith, courage and inspiration." Mr. Babson thinks that the law of supply and demand applies to church attendance as well as to business and some other things. People no longer go to church, he says, for education, economic or political instruction or for amusement. Once these things could be obtained from the churches better than elsewhere, but that day is gone. Let the churches continue to be the only source where men can get the three things above named—faith, courage and inspiration.—Ex.

Brother Madison Flowers is now located at Schlater, having accepted the call of the church, and removing from Shelby.

The British Government of India has agreed to reduce the export of opium ten per cent a year for ten years, thus ending the export of the drug by 1936.

Hon. E. W. Stephens of Columbia, Mo., was awarded the distinction by the Lions Club of his city of being the most useful citizen. He was at one time president of the Southern Baptist Convention.

We join the Religious Herald in asking what has happened to the minutes of the Southern Baptist Convention. A lot of things in those minutes ought to be discussed while they are fresh in people's minds, but they cannot be discussed intelligently unless the minutes are in hand. They are not intended primarily to be deposited in a historical museum.

Brother Phillips of the Mississippi Baptist objects to our recent editorial on the Budget and Co-operation. The only ground that he bases his objection to the budget on is the statement that over a million dollars of the amount given to benevolence last year was designated, that is, about one-fourth of the total. Now we deny that any considerable part of this money was given by people who do not believe in the budget. On the contrary, practically the whole of it was given by people who are giving regularly through the budget. The larger part of it was in the "Love Offering" at Christmas, and those who urged it and those who gave insisted that it was not against the budget, but simply over and above the regular budget contributions. We do not recall any reason ever yet given for opposing the budget. It is simply a case of—

"I do not like you, Doctor Fell,
The reason why I cannot tell.
But this I know and that full well,
I do not like you, Doctor Fell."

At the annual meeting of the Hospital Commission of the Southern Baptist Convention last week in New Orleans, the proposal of the Home Board to turn over to the commission the operation of the hospital in El Paso was agreed to, and a committee appointed to perfect the details of transfer in co-operation with a similar committee from the Home Board. This proposal does not involve the transfer of ownership to the Hospital Commission because there is a bonded indebtedness on the property for which the Home Board is responsible, but simply the management and operation of the hospital for the space of three years. During this three years the Home Board is to appropriate \$30,000 annually for the expense of operation, this being the amount which it has been costing the Home Board heretofore. It is the purpose of the Commission to operate the Hospital in El Paso, as the one in New Orleans, with strictest economy, not going beyond the receipts from patients or special gifts and the appropriation indicated above. But it is not expected that a hospital of this kind, for tubercular patients, can ever be strictly self-supporting.

ENCOURAGEMENT COLUMN

By Ernest L. Davis, Pastor, Pontotoc Baptist Church

It was the writer's good fortune and privilege to receive the following letter one morning the past Fall which was written on stationery of a prominent New Orleans hotel and signed by a traveling salesman who was working this territory at that time:

New Orleans, La.,
Sept. 14, 1925.

Mr. Davis,
Pastor Pontotoc Baptist Church,
Pontotoc, Miss.

Dear Sir:

For two consecutive Sundays recently I was privileged to be in your congregation, and though the services were a bit strange to me, I want to say that I thoroughly enjoyed them.

I particularly noticed that in both the services you referred to the BLOOD, quoting a poem, as best I remember, which, in effect, went as follows:

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."

Mr. Davis, I have never been a religious man as you would interpret religion, being a confirmed member of the Catholic Church, and I beg leave to inquire if you believe in the literal application of the blood of Christ to one's heart or soul in salvation? This question is put with no intention of precipitating an argument but comes from an honest seeker after the truth.

Assuring you of my interest in the work in which you are engaged and the message you proclaim and of my sincerity in the above question, I am

The feeling that possessed the writer's heart as he came to the signature at the bottom of the letter cannot be reduced to words. The letter was read and reread again and again. To the study—and prayer. Anxiousness! Imagine, if you can, how anxious you would have been.

A couple of days was spent in preparing a sermonette on the text, "Without the shedding of blood there is no remission." Heb. 9:22. This was enclosed with a personal word to the inquirer. Days went by, days spent in earnest prayer to God for this stranger and seeker after the truth. No hearing. The tenseness of the slowly passing hours between mails. A letter! And postmarked Dallas, Tex. A thrill! Nervously, the end of the envelope was slit. What was the answer?

With abated breath the following was extracted from the envelope and read, written on the stationery of a prominent Dallas hotel:

Dallas, Tex.,
Oct. 9, 1925.

Dear Brother Davis:

Your personal letter was greatly appreciated as was the timely message included. Allow me to thank you for both. I was baptised last Sunday night, having accepted your Christ a week before. It is great to be under the BLOOD. No longer am I a confirmed member of the Catholic Church but a confirmed follower of the Lord Jesus. I understand your poem now. Pray for me.

Fraternally and cordially,

Thrill of thrills! Yes,

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."

And, too,

"The dying thief rejoiced to see,
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away."

The blood! The blood!! The BLOOD!!! ONLY
REMEDY for SIN!

EXPULLED FROM MEXICO

The following is a letter from the Mexican Consul General in New York to the American public concerning the expulsion of the Papal Delegate from Mexico and the reasons for it. This man Caruana is plainly accused and proved by his own handwriting of falsifying to get into Mexico. Read the letter. A photographic copy of his false statement accompanies the letter which we cannot reproduce.—Editor.

New York, N. Y.,
June 9th, 1926.

To the Editor.

Dear Sir:

Upon his return from Mexico, in Laredo, Texas, and other towns, Monsignor Caruana, Papal Delegate and Bishop of Porto Rico, and West Indies, made to press representatives the statement that feeling free to speak in the United States he would make in Washington further declarations as to the reasons or lack of reasons which prompted the Mexican Government to expel him from Mexico. In view that several weeks have elapsed since these statements were made by Monsignor Caruana and no further declaration has been forthcoming from him, and in view of President Calles' letter to the head of the Catholic church of Mexico, published in the press of this country on June 4, I think it is particularly fitting for me to request from you the courtesy of your columns to place before your readers and therefore before the American public the facts involving the expulsion of Monsignor Caruana from Mexico. This will be of great help in creating a good feeling between the peoples of Mexico and the United States.

The officials entrusted with the task of administering the Government of Mexico have no desire to keep up the friction caused by the failure of a small group which has always distinguished itself for its rebelliousness in the observance of the laws adopted by the Mexican people for the conduct of its internal affairs. But in pursuance of the Government's policy of broadcasting to the whole world the exact facts of what happens in Mexico, I ask the press of the United States, in the interest of truthfulness as well as of the amity which should always exist between our two peoples, for space in which to state the facts concerning Mr. Caruana's case.

Two weeks ago, as Consul General of Mexico, I issued a statement calling attention to the fact that the Papal Delegate had, in his own statement published in the press of this country, made certain admissions that in themselves justify the action of the Mexican Government in expelling him from the country.

I am now sending you herewith a photostatic copy of his declarations made before the Mexican immigration authorities at Nuevo Laredo, Mexico, on March 4, when entering Mexico.

In addition to confirming his own admission that he, the apostolic delegate of the Pope and the Bishop of Porto Rico and West Indies, told the Mexican authorities he was "a teacher", this declaration shows that he went much farther than he admitted in his statement published throughout the United States. When asked the question "do you come as a tourist or on business?" the declaration shows that the Bishop of Porto Rico, who has stated since he left Mexico that he went there for the purpose of making an investigation for His Holiness, Pope Pius XI, replied that he was going to Mexico just as a "tourist".

The declaration also shows that when this prelate of the church in a Spanish speaking country, such as is Porto Rico, and who is from Italian origin, was asked if he knew any other language than English, he replied "none". When it came to the question in the declaration as to his "religious creed", the prelate of the Catholic church and personal representative of Pope Pius XI, flatly answered "Protestant".

The facts here set forth speak for themselves.

In view of the fact that no one has ever been kept out of Mexico because of his or her religious creed, the claims of a Catholic prelate that he was a "Protestant" is something that Monsignor and Bishop Caruana will have to explain himself. But we think the answers set forth in the immigration declaration do explain the failure up to the present time of the intention announced by Bishop Caruana at the bordering towns of Texas, upon his return to the United States, to make further declarations regarding his expulsion from Mexico.

In the interest of a healthful understanding between the peoples of my country and the United States, I am submitting this statement to the press of this country in connection with the Monsignor Caruana's incident.

Thanking you for the courtesy you may give to this letter in your columns, I am

Very truly yours,

—Arturo M. Elias,
Consul General of Mexico.

LEARNING BY IMITATION

By Dr. William James Robinson

"Wouldst thou know thyself, observe the actions of others."

Wouldst thou other men know, look within thine own heart."

—Schiller.

"Knowledge is, indeed, that which, next to virtue, truly and essentially raises one man above another." No youth can afford to be indifferent to knowledge, and each parent should encourage his children to drink deep at the Pierian spring. Thorough knowledge is both a weapon of defense and offense. No well informed man will knowingly touch a powerful "live wire" unless he is properly equipped to do so.

Ignorance, the lack of knowledge, weighs men of great ability down to the level of the mediocre, and enslaves them among the basest of mankind. There is no slavery so galling, so degrading, so hopeless as ignorance. Ignorance on one point often shuts the door of preferment against a thousand degrees of efficiency. A man, otherwise exceptionally efficient, was denied a coveted position because of his disregard of social conventionalities. It is knowledge to know that you know a thing, and to confidentially hold that you know it; and when you do not know a thing confess that you do not know it and proceed at once to learn it.

My mother, a plain country woman, was denied cultural advantages in her youth, but she developed a great degree of practical sense. She often said to me when I was a boy: "Son, find out who knows what to do and do as they do." This advice has meant much to me. It is invaluable counsel, and I wish I could pass it on to every youth in the nation. It is learning by imitation, and is a sound principle in education.

Whoever is so dull or conceited as to not thirst for more knowledge is an incubus on society. The unteachable man, or the one who refuses instruction, or rejects advice, or chafes under rebukes, is handicapping himself and retarding social progress. All such deserve to be ignored.

Every master learned much by imitation before he could experiment wisely. Paderewski imitated masters in touching the piano keys before he ever dared to act independently. Raphael imitated the masters who preceded him. Paganini was a slave to imitation for years. Imitation is the royal road that leads to independent action. He is a plain fool who tries to reach it by any other route.

The first thing for a youth to learn is that he is ignorant. He should then imitate well bred people in order to be attractive and agreeable to them. Good manners have a hypnotic charm. Study men who have succeeded and learn to follow their methods. Prove to men of marked ability that you are dissatisfied with being ordinary and that you are striving to attain superiority and they will open wide to you the avenues to advancement.

Convention Board Department

R. B. Gunter, Corresponding Secretary

Some pastors believe that employees of the Baptist State Convention Board should not supply for pastors at the expense of the Board when the pastors are away from their churches holding revival meetings. We are sure of the above statement because some of the pastors who asked the Board force to supply for them when they are holding revival meetings pay the expenses of the Board employees.

A preacher who is content to receive his own salary without appealing to his congregation for the support of the missionaries who are dependent upon the contributions from the churches for their support is unworthy of the name—preacher. The preacher is supposed to be in Christ's stead as Christ's witness, and if he does not preach the salvation of the whole world and lead his people in that way, he is a Judas Iscariot.

Mention should have been made in Brother T. J. Moore's obituary of his connection with Bethany Church, Jeff Davis County, Old Silver Creek and of his organization of Bassfield and the leading in the building of a house of worship; also his pastorate with Mays and Wesson churches. It is hard to cover in one article the work of a man who is so active as was Brother Moore.

There are many available preachers today. The Corresponding Secretary of the State Mission Board received requests from six in one day. There is seldom a day passes without the request for a pastorate. While it is our desire to help every preacher who wants to do the work of the Lord, yet the pastorless churches are few. There may be a number of churches throughout the State without pastors, but there are few groups of churches or fields which would call for all of a pastor's time. There should be some plan whereby deserving pastors and missionary churches could form a connection. It is true in many cases pastors have not made sufficient preparation. On the other hand, many churches are not sufficiently advanced in financing the Lord's work to enable them to support a pastor. There is a lack of conscience on the part of many churches. Occasionally there is a church which is not financially able to pay for the quality of service demanded. If our churches could voluntarily group themselves, there would be an opportunity for the Board to assist and make it possible for all the churches to have pastors. When an agreement is entered into between a church and a pastor, as a rule, the agreement should stand for at least one year's time, each party to the contract carrying out his part of the obligation.

There is need for an advanced step in the publication work of the Baptist denomination. If the State papers were enlarged by publishing once a week one-fourth of the material which goes into the Home Mission and foreign fields, the material that goes into Royal Service, and other denominational periodicals of a general nature, much good would come in many ways. In the first place, it would have a tendency to popularize the State denominational paper. In the second place, it would bring the news of the Home and Foreign Fields into more homes. In the third place, it would be great time saved for the busy men and women who are interested in all phases of the work. In the fourth place, it would be a financial saving as well as a saving of labor. The amount of money that is expended

for the Home and Foreign Fields, Royal Service and other periodicals could go into the support of the State denominational papers. It would become necessary to increase the price of the State papers to some extent, but the expense, as a whole, would not amount to as much as we are now expending for all periodicals. In the fifth place, the busy consecrated member of our churches could take up his State denominational paper and learn of every department of our denominational work. This would have a tendency to tie the children on to the denominational paper as well as the grown up people. There could be a department for the State Mission work, for the Home Mission work and for the Foreign Mission work. Then the various departments could have their departments. The B. Y. P. U. could have its page, State and Southwide, the Sunday School Department, the W. M. U. Department, the Laymen's Department, and the Budget and Stewardship Department, and Christian Education. This may seem radical at this time, but our prediction is that this plan will materialize within the next five years. When mention was first made of combining the Home Field and the Foreign Mission Journal, there was considerable opposition. But long ago our people have approved of the consolidation. We are dealing with large programs today, but there is no place where a readjustment can be made to a greater advantage than it can along the line just suggested. We need to stand off for a time and look at our publications and our publicity work as a unit and have the entire volume of printed matter correlated and systematized. This will not deprive anyone of his liberty, but will simply make for efficiency. In fact, we should always be willing to surrender some individual liberty if need be if such action increases the efficiency in carrying forward the Kingdom work. But this movement would not affect the liberty of any person. We would have the same material, but would be enabled to go to the one periodical, the State denominational paper, for all the information which we now find at much loss of time in all of the periodicals.

MINUTES! MINUTES! MINUTES!

Please, Sir, won't you give us the minutes called for on another page in the Baptist Record? Also the names of the church clerks for the associations whose minutes did not give the names. We need this information NOW.

Report comes from the Woman's College in Hattiesburg that despite the long confinement of President Johnson in the hospital since his accident, there are more students signed up for next session than ever before. We are glad to hear that Dr. Johnson is at home and improving and will soon be able to get on his knees to say his prayers.

Put this down in your scrap book: Southern Baptists now have 986 district associations, 26,467 churches with 3,649,330 members, 19,908 ordained ministers, 21,760 Sunday Schools with 2,691,328 pupils, 18,858 B. Y. P. U.'s with 541,415 members, 19,607 W. M. U. organizations which contributed \$3,878,479.47 to religious purposes during the year, 20,965 church houses, 3,197 pastors' homes, and local church property valued at \$165,909,278.65. Contributions to local church objects last year amounted to \$30,771,574.28, contributions to missions and benevolences, \$8,255,435.08, and gifts to all objects, \$39,027,099.36.

PLACES AND DATES OF ASSOCIATIONAL MEETINGS

Association	Place	Date
Tippah Co.—Fellowship Church		Sept. 1-2
Lafayette County—Concord Church		Sept. 7
Marshall County—Salem Church		Sept. 8
Lebanon—Big Level Church		Sept. 8
Prentiss County—Baldwyn Church		Sept. 8-9
Benton County—New Prospect Church,	6 miles west of Walnut	Sept. 8-9
Grenada County—Grenada Church		Sept. 8
Alcorn County—Tishomingo		
Chapel Church		Sept. 9-10
Lee County—Union Hill Church		Sept. 9-10
Marion County—Holly Springs		
Church		Sept. 10-11-12
Hancock County—Corinth Church,	6 miles south of Nicholson	Sept. 11
Calhoun County—Concord Church		Sept. 14
Coldwater—Grays Creek Church		Sept. 15-16
Oktibbeha County—Double Springs		
Church, near Maben, Miss.		Sept. 16
Pontotoc County—Turnpike Church		Sept. 16-17
Bay Springs—Montrose Church		Sept. 22
Lauderdale—Goodwater Church, 12	miles west of Meridian	Sept. 22
Yalobusha County—O'Tucklofa Church,	6 miles east Water Valley	Sept. 22
Franklin—Roxie Church		Sept. 23
Tate County—Coldwater Church		Sept. 23
Pearl River County—Carriere Church		Sept. 23-24
Leake County—Corinth Church		Sept. 24
Jeff Davis County—Prentiss Church		Sept. 24-25
Neshoba County—Hope Church, 9 miles	west of Philadelphia	Sept. 24-25-26
Rankin County—Brandon Church		Sept. 29
Zion—Tomnolen Church		Sept. 29-30
Tallahatchie County—Charleston Church		Sept. 30-Oct. 1
Walthall County—Lexie Church		Oct. 1
Pike County—Friendship Church		Oct. 1-2
Liberty—Rolling Creek Church,	4 miles S. E. Stonewall	Oct. 2
Simpson County—Shivers Church		Oct. 5
Holmes County—Tchula Church		Oct. 5
Carroll County—Hickory Grove Church		Oct. 5-6
Jones County—Laurel West End Church		Oct. 5-6
Scott County—Harperville Church		Oct. 6
Union—Port Gibson Church		Oct. 6-7
Newton County—Newton Church		Oct. 6-7
Mississippi—Berwick Church, Amite Co.		Oct. 7
Chickasaw Co.—Houston		Oct. 7-8
Covington Co.—New Hope Church, 5	miles north east of Sumrall	Oct. 7-8
Columbus—Columbus First Church		Oct. 8
Copiah County—Dentville Church		Oct. 12
Smith County—Taylorsville Church		Oct. 13-14
George County—Union Baptist Church, 4	miles south of Lucedale	Oct. 13-14
Kosciusko—Unity Church		Oct. 14-15
Wayne County—Strengthford Church		Oct. 15
Greene County—Pleasant Hill		Oct. 15-16-17
Sunflower County—Bethel Church		Sept. 16-17
Montgomery County—Duck Hill Church		Oct. 19
Clarke County—Harmony Church		Oct. 21-22

If any corrections are necessary, please notify the Board office at once. We shall appreciate it if any one will mail to the Board office, Jackson, Mississippi, copies of minutes of associations which do not appear in this list. It is of vital importance that we have this list complete at an early date.

—R. B. Gunter.

The trustees of Wake Forest College recently accepted the resignation of two professors, and gave out a statement that is perfectly clear to those who know what it means. They hope their problems are over.

Brother Deaton has just returned from Meridian, where he held a deacon's institute for the 42 deacons of the First Baptist Church. As a token of their appreciation they gave him a handsomely bound volume of Moffatt's new translation of the Bible.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY

P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance.
Entered as second-class matter April 4, 1919, at the Post
Office at Jackson, Mississippi, under the Act of
October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

THE EUCHARISTIC CONGRESS

The daily papers have given front page, and more, space to the meeting of Catholics in Chicago during the past week in what is called a Eucharistic Congress. Doubtless many people are asking what is it anyway, and what is it all about. A word here will not be amiss, and the opportunity is favorable for showing the real nature of Romanism and the difference between it and the religion of Jesus Christ.

The word eucharist means literally thanksgiving, but has come to be applied by Catholics to the use of bread and wine in what Baptists call the Lord's Supper. This name is applied thus because of the prayer that is said over the bread and wine by the priest, in which he claims that the bread and wine become the actual body and blood of Jesus Christ. This the devout Catholic believes to be literally true; and because he believes the bread and wine have been changed into the flesh and blood of Christ, he worships them as Christ.

Because the priest is afraid the communicant might spill some drop of the wine, now become the blood of Christ, the cup is not given to the ordinary worshipper, but is reserved for the priest only, the bread being given to all. This changing of the bread and wine into flesh and blood is the central doctrine of the whole Romish system of religion. Their ministers are called priests because they are supposed to offer up this flesh and blood of Christ day by day continually as a sacrifice to make atonement for the sins of the people. The place where it is offered up is called an altar. It is a strange thing that many churches which have withdrawn from Rome, and protest against its teaching, still speak of an altar in the church. Methodists speak of coming to the altar when they observe the Lord's Supper. Of course the word is only applicable where a sacrifice is being offered up to God.

Baptist churches cannot have an altar, for there has never been a sacrifice for sin since Jesus died on Calvary. We believe, according to the Scriptures, that he "through his own blood entered in once for all into the holy place, having obtained eternal redemption; "nor yet that he should offer himself often . . . but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself." Again the Scripture says: "We have been sanctified by the offering of the body of Jesus Christ once for all." "He is able to save to the end them that draw near." He does not have to repeat the sacrifice as the Jewish priests did. Here is the difference between a Baptist and a Catholic. The Baptists believes that Jesus finished the work of redemption on the cross. The Catholic believes he cannot be saved except by the continual sacrifice of the mass, the repeated offering up of the body and blood of Jesus.

The purpose of the Eucharistic Congress is to

preach this central doctrine of Romanism. To stage a pageant that will get the attention of millions of people in America and preach to them the doctrine that salvation is through the sacrament of the Eucharist. It is a doctrine utterly opposite to the Bible teaching of salvation through faith in the shed blood of Christ, who made atonement for our sins on Calvary. The Catholic doctrine is called transubstantiation, which means the changing of the substance of the bread and wine into flesh and blood.

It hardly needs to be said that all our physical senses pronounce such an idea utterly false, and attest that no change whatever has taken place. The Catholic replies to this that miracles may be expected to teach what our physical senses do not attest. That may be true, but a miracle does not proclaim as true what all our physical senses pronounce untrue. A miracle may go beyond our physical senses, but it does not contradict our physical senses. Our senses are not supposed to explain a miracle, neither do they contradict a miracle. All the miracles of Jesus could be verified by the physical senses, and were not contradicted by them.

But the Eucharistic Congress was successful in its purpose to get millions of people to confess their faith in the doctrine that this bread and wine had been changed to flesh and blood. That is what was meant by the bending of the knees in worship before the vessel containing the elements. It is a pity that so many so-called protestant people should have appeared to approve this idea and practice. Their speaking with approval of it means one of two things, either that they believe like the Catholics do that this is the body and blood of Jesus, or else they approve a thing which in their souls they know to be a lie.

Among many so-called protestant people there is great confusion in this matter. You may read their statements of faith about the Lord's Supper and they are generally vague, confusing and contradictory. Or if you will ask anyone of their preachers his or her church's position as to the actual presence of Christ in the supper, he will give a confused answer. The only true and clear attitude in opposition to the Catholic teaching concerning the Lord's Supper is the Baptist position that the bread and wine symbolize the body and blood of Jesus. It is simply a sign language whose significance is unmistakable. By these we show forth the Lord's death till he comes. It is not the Lord's Supper which saves, but it preaches the truth which saves those who believe.

A PREACHER'S BURDEN AND TRIUMPH

2 Cor. 2:12-17.

Paul in these six verses reveals first his distressed state of mind because of the immorality in the church at Corinth and his anxiety as to the outcome of his efforts to save the church from utter corruption; and then his exuberant joy at the outcome of his letter to them in which he sought to purge away their sin. He said first, "I had no relief for my spirit." And in the next paragraph says "Thanks be unto God who always leadeth us in triumph." Here is a true sample of the preacher's burden and his abounding joy.

After writing the first letter he sends Titus to learn of the conditions at Corinth. While waiting for his return and report, he pursues his mission of preaching the gospel. Traveling the coast of Asia Minor he comes to Troas, preaching as he went, but all the time looking for and longing for the return of Titus from Corinth with news of conditions there. When he came to Troas the work was opening up beautifully and hopefully; "a door was opened unto me in the Lord." But Titus had not yet come, and he could not keep his mind on his work: "I had no relief for my spirit, because I found not Titus

my brother." His anxiety about the situation at Corinth bore on his mind continually, and made it impossible for him to work contentedly or even remain at Troas. Apparently they begged him to remain. The work was prospering. But he says he pushed them away and went away into Macedonia. By this route Titus would return from Corinth and he was impatient to meet him and hear the result of his efforts. And he was not disappointed. Probably at Philippi, certainly somewhere in Macedonia, he found Titus and got the report of the great victory at Corinth.

Here is the heart of a true pastor, and no man is a real shepherd of souls who does not feel the distress of his people, and is not burdened by their sins and compassionate with their sufferings. Paul speaks of the daily anxiety of all the churches as being continually on him. He felt specially concerned about the church at Corinth because he was the first to preach the gospel there. The people were converted under his ministry and he stayed with them as pastor for a year and a half, longer than almost any other place. He says, "Who is weak, and I am not weak? Who is caused to stumble and I burn not?" There can be no successful ministry to others without paying the price in sympathy and suffering. Paul speaks in more than one place of his tears on behalf of his people; and he went from house to house caring for them.

The reward of a suffering ministry is victory and thanksgiving and abounding joy. It does not come otherwise. The true prophets always speak of the sufferings and of the glory which follows. In another letter Paul says: "If so be that we suffer with him, that we may be also glorified with him." And so here he breaks forth into a paean of joy. "But thanks be to God who always leadeth us in triumph in Christ and maketh manifest through us the savor of his knowledge in every place."

Evidently Titus brought good news. Things were getting right in Corinth; Paul's letter and method had been effective. The church had expelled the offender and he had been brought to repentance. How many churches there are which today need just this letter from Paul, that they may have a house-cleaning, and do it in the Spirit of Christ. Paul had no sympathy with the notion that a man might be lost if he was turned out of the church for adultery. He was afraid he would be lost if he was not turned out and thus brought to repentance. He knew the church would rot from within if the guilty number remained in the church. God is always on the side of a clean church, on the inside of it. And God will not stay in a church where sin is covered up, and He will not prosper it.

Paul's method was vindicated, and he says it always is. Thanks be to God who always leadeth us in triumph, and makes fragrant the road with the knowledge of God. In Judah 'is God known; his name is great in Israel. Paul does not say God always makes him to triumph (as in the old version), but that He leads us in triumph. That is, He brings us into captivity to His will; and like the Roman conqueror, leads us as captives at his chariot wheels in token of his victory over us and his power to rule. Paul was an example of it. He himself was overcome of the Lord on his way to Damascus and he was a willing prisoner and captive of Jesus Christ everywhere he went. God meant in Paul to show forth all his power and his long suffering to those who should afterward believe. And so God got the victory to himself at Corinth also in a very difficult situation. And so he will everywhere. And you need not fear to follow his plan and put him to the test.

That does not mean that everybody will be saved. The messengers of Christ may be the savor of death unto death to some, while they are the savor of life unto others. We can take our choice. Paul says this puts a fearful responsibility on the minister and on the church:

the situation continually, and work contentedly. Apparently they were prospering away and went to Titus would be impatient to see efforts. And at Philippi, he found Titus' victory at hand, and no man does not feel not burdened with their sufficiency of all on him. He the church at to preach the converted under them as pastor an almost any weak, and I am stumble and I successful ministry in sympathy more than one is people; and ing for them. victory joy. It does prophets always the glory which says: "If so be may be also ere he breaks thanks be to triumph in Christ the savor of

news. Things l's letter and church had ex- been brought ches there are er from Paul, ning, and do it d no sympathy t be lost if he adultery. He was not turned e. He knew the he guilty num- d is always on e inside of it. h where sin is er it.

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who is sufficient for these things? Our only responsibility is in faithfully proclaiming his word. And this Paul was determined to do. He says, "We are not as the many, corrupting the word of God, but as men of sincerity, as men of God, in the sight of God, speak we in Christ." There is an intimation here that "many" preachers were trimmers, shading or shaving the word of God to avoid giving offense, to please people, or for personal gain. Is it true of "many" of us today? God help us to examine our hearts and mend our ways. We are never safe, never right, never true ministers of Christ unless we preserve our sincerity and speak for God and as in the very sight of God, with His eye upon us and His face toward us always. Thus we speak "in Christ."

Secretary of Labor Davis bore to the Catholic Eucharistic Congress greetings of President Coolidge. In his tribute to the Catholics he said: "It gives me great pleasure in addressing this Catholic audience, to call attention to the fact that the members of your communion who settled in Maryland share with Roger Williams, the founder of Rhode Island and Providence plantations the honor of being the first American settlers to establish the principles of religious toleration. The Catholics of Maryland respected the conscience of all men and women in that province. They allowed the men and women of the various Protestant persuasions the same liberty that they asked for themselves. The student of history or religious freedom in America knows that in according toleration to all faiths the Catholics of America, in the one original colony that was settled by them, built a monument to the great cause of religious freedom more enduring than one of bronze or marble."

Secretary Davis has fallen into a very common error concerning a historical fact. Lord Baltimore's colony was forced by England in the charter given the colony to grant religious toleration, and a large majority of the settlers of Maryland were Protestants. Even then severe penalties were imposed on those who did not conform to certain practices prescribed by the heads of the colony.—Baptist Standard.

The Southern Baptist Hospital of New Orleans needs an additional interne, and prefers a Baptist. Those interested should address Superintendent Louis J. Bristow.

Dr. A. J. Aven, in the absence of the pastor, spoke Sunday morning at Clinton on Christian Education. An offering was made at Sunday School for Ministerial Education.

Pastor T. W. Green will have Dr. Prince E. Burroughs with him in a meeting for ten days beginning Aug. 15. The purpose is to have as nearly as possible a county-wide meeting, reaching the thirty churches in Newton County.

A Kracked Kranium fellow named Kerr (spell his name otherwise if you want) is sending out a pamphlet to show the world that it is all a mistake about there being a God. His little old pamphlet is offered for sale at fifty cents, but isn't worth a Kopper.

We have seen references in two papers published in Atlantic coast states to the adoption of the resolution introduced on Saturday by S. E. Tull as having been done without deliberation or discussion. This statement was made by brethren who were not there. As a matter of fact the resolution was discussed by a brother from Georgia and anybody might have discussed it who wished. It was not done in a hurry. If some brethren don't mind they are going to put themselves in the class of those against whom they constantly make complaint, that they are non-cooperative.

PATRICK HENRY: SOME PERSONAL TRAITS

Patrick Henry's eloquence has so overshadowed everything else about his personality that his character is not so well known as it should be. That his character does not suffer in comparison with his far-famed eloquence should be a matter of pride to all Americans. Indeed, his eloquence was due, in a large measure, to his lofty character, and this fact has been mentioned by many of his contemporaries. George Morgan, in his "The True Patrick Henry," quotes David S. G. Cabell's tribute, as follows: "History does not record any example of a greater natural orator. He was not an orator as a result of a long and elaborate course of preparation. The loftiness of his nature, his strong emotions, his possession in himself of everything noble and true more than supplied the rhetorician's art."

George Mason, writing of Henry in 1774, spoke to the same effect: "He is by far the most powerful speaker I ever heard. Every word he says not only engages but commands the attention: and your passions are no longer your own when he addresses them. But his eloquence is the smallest part of his merit. He is in my opinion the first man on this continent, as well in abilities as public virtues," etc.

John Adams paid him this tribute: "From personal acquaintance, perhaps I might say a friendship, with Mr. Henry of more than thirty years, and from all that I have heard or read of him, I have always considered him a gentleman of deep reflection, keen sagacity, clear foresight, daring enterprise, inflexible intrepidity, and untainted integrity, with an ardent zeal for the liberties, the honor, and the felicity of his country and his species."

His kind and benevolent disposition is shown in a letter to his daughter: "Unite liberality with a just frugality; always reserve something for the hand of charity; and never let your door be closed to the voice of suffering humanity. Your servants especially will have the strongest claim upon your charity; let them be well fed, well clothed, nursed in sickness, and let them never be unjustly treated." "It is a tradition among the Henry negroes," says his biographer, "that their grandparents were treated just as Patrick Henry here admonishes his daughter to treat them."

Morgan says: "Henry himself sometimes played school-master. This we learn from William Wirt Henry, who had from his Aunt Sarah an interesting detail respecting Patrick Henry's family customs. It was his habit, said she, to seat himself in his dining-room every morning, directly after rising, and read his Bible, and as his children would pass him for the first time, he would raise his eyes from his book and greet them with a 'good morrow.' And this he would never neglect. Henry's fondness for the Bible grew with his years. 'This book,' said he to a neighbor, 'is worth all the books that ever were printed, and it has been my misfortune that I never found time to read it with the proper attention and feeling till lately. I trust in the mercy of Heaven that it is not yet too late.'"

Colonel Samuel Meredith, in his sketch of Patrick Henry, says: "One thing is remarkable in Mr. Henry, and this information comes from his sister, Mrs. Meredith, a very pious woman, that he was never known in his life to utter the name of God except on a necessary or proper occasion. He was through life a warm friend of the Christian religion. He was an Episcopalian, but very friendly to all other sects, particularly the Presbyterian. His father was an Episcopalian, his mother a Presbyterian. He was so well pleased with Soame Jenyns' Internal View of Religion, that, meeting with a copy of it when he was Governor, or shortly after, he had several hundred copies printed and distributed at his own expense. Doddridge's Rise and Progress of Religion was his favorite author on the subject of religion."

The lofty moral tone of Henry's life is shown in a letter dated January, 1799, when referring to trouble with France, he wrote:

"Her conduct has made it the interest of the great family of mankind to wish the downfall of her present government, because its existence is incompatible with that of all others within its reach. And whilst I see the dangers that threaten ours from her intrigues and her arms, I am not so much alarmed as at the apprehension of her destroying the great pillars of all government and of social life; I mean, virtue, morality, and religion. This is the armor, my friend, and this alone, that renders us invincible. These are the tactics we should study. If we lose these, we are conquered, fallen indeed. In vain may France show and vaunt her diplomatic skill and brave troops; so long as our manners and principles remain sound, there is no danger. . . . I am too old and infirm ever again to undertake public concerns. I live much retired, amidst a multiplicity of blessings from that Gracious Ruler of all things to whom I owe unceasing acknowledgments for His unmerited goodness to me; and if I was permitted to add to this catalogue one other blessing, it would be that my countrymen should learn wisdom and virtue, and in this their day know the things that pertain to their peace."

Morgan says: "Henry died well—in the full faith. 'Oh, how wretched should I be at this moment,' he said, 'if I had not made my peace with God!'"

"All other remedies having failed, Dr. Cabell proceeded to administer a dose of liquid mercury. Taking the vial in his hand, and looking at it a moment, the dying man said:

"I suppose, doctor, this is your last resort?"

"The doctor replied: 'I am sorry to say, Governor, that it is.'

"Then he said: 'Excuse me, doctor, for a few minutes;' and drawing over his eyes a silken cap which he usually wore, and still holding the vial in his hand, he prayed, in clear words, a simple, childlike prayer for his family, for his country, and for his own soul, then in the presence of death. Afterwards, in perfect calmness, he swallowed the medicine."

"Meanwhile, Dr. Cabell, who greatly loved him, went out upon the lawn, and in his grief threw himself down upon the earth under one of the trees, weeping bitterly. Soon, when he had sufficiently mastered himself, the doctor came back to his patient, whom he found calmly watching the congealing of the blood under his fingernails, and speaking words of love and peace to his family, who were weeping around his chair. Among other things, he told them he was thankful for that goodness of God which, having blessed him all his life, was then permitting him to die without any pain. Finally, fixing his eyes with much tenderness on his dear friend, Dr. Cabell, with whom he had formerly held many arguments respecting the Christian religion, he asked the doctor to observe how great a reality and benefit that religion was to a man about to die. And after Patrick Henry had spoken to his beloved physician those few words in praise of something which, having never failed him in all his life before, did not then fail him in his very last need of it, he continued to breathe very softly for some moments; after which they who were looking upon him saw that his life had departed."

—H. H. Smith.

Blackstone, Va.

Pastor H. J. McCool of Crowley, La., recently had a great meeting, seventeen awaiting baptism.

Dr. A. B. Rudd, who went as a Southern Baptist missionary to Mexico in 1888, and who later was a missionary under the Northern Board in Porto Rico, and still later under the Northern Board in Mexico, will retire from mission work after this year and make his home in Richmond, Virginia.

THE BIBLE A GUIDE TO GOOD HEALTH

G. T. Howerton, Starkville, Miss.

THE BIBLE is an original and authoritative text-book on God and Man and their inter-relation. In its class it is by itself—it has no competitors. It is a PECULIAR book in this, as in many other respects.

It is well to remember that in this Text-Book we learn that it IS God's first plan and purpose that Man shall live and be well.

It is well to remember, also, that in Eden there was no sickness. Neither was there any killing or cooking in the Edenic dietary. Many sanitariums, today teach the ten commandments of THE BIBLE as a part of their Health System. These all have great value as principles of HEALTH, for HEALTH AND HOLINESS are intimately connected. But there is one of these TEN COMMANDMENTS which has a very VITAL and intimate and inseparable connection with HEALTH. "THOU SHALT NOT KILL", has two very distinct bearings on all health problems.

1. In the first place obedience to this BIBLE COMMAND would eliminate many of our dietary difficulties, and force us toward the use of NATURAL foods—foods set out in the first chapter of the first book of THE BIBLE as the God-given dietary.

2. In the second place obedience to this command, "THOU SHALT NOT KILL" would greatly improve the QUALITY of human life and human HEALTH. That philosophy of "LIVE AND LET LIVE" which makes a man say "I would not needlessly tread upon a worm" is the fruit of obedience to this BIBLE COMMAND. The very THOUGHT of destruction and killing belongs to the carnal mind, and will react on the body of him who thinks it, much more the ACT of taking unnecessarily the life of an innocent, sentient being. Man does not grow stronger or more healthy by destruction but by construction. THE BIBLE is a GUIDE to the finest and best which may be produced in Man, and this BEST means physically as well as mentally and morally. THE BIBLE marks a straight path to wholeness and holiness, and this is one and the same road—"BE YE PERFECT, EVEN AS YOUR FATHER IS PERFECT".

The trustees of Georgetown College passed unanimously at their recent session resolutions of "unreserved and unconditional endorsement of President M. B. Adams, as a man, Christian gentleman and president".

Mrs. McPherson, the California Evangelist who disappeared from her home on the beach more than a month ago, walked into a Mexican town near the Arizona line a few days ago and said she had been kidnapped by Mexicans and held for ransom, but finally made her escape from captivity. The story is being investigated by state officials of California.

Rev. O. P. Bentley, in Alabama Baptist: "Just a few words to tell you about our good meeting with Luverne Church. We had a feast of good things in the preaching of Dr. R. S. Gavin, of Meridian. Surely he is a great preacher, teacher, philosopher and theologian. It was a blessed privilege to sit under his wonderful messages and our souls rejoiced many, many times. I sometimes felt that there was more real gospel teaching and preaching in one of his sermons than in a week's preaching of many preachers. If anyone wants a preacher to preach nothing but the gospel every time he preaches, and one who relies wholly on the Holy Spirit to bless the word and give results, then he will find the man in R. S. Gavin. Our church was greatly strengthened and edified by his wonderful sermons."



THE NATIONAL BAPTIST MEMORIAL
Sixteenth Street and Columbia Road, Washington, D. C., as it now appears

THE BAPTIST MEMORIAL TO RELIGIOUS LIBERTY

From the time I came to Washington I have been quite interested in this move for building a Baptist Memorial to Religious Liberty in the national capital. On the day when we broke ground for the building I had the pleasure and honor of representing the Southern Baptists. Dr. B. D. Gray was to be here, but failed to reach us. So as a member of the Executive Committee of the Southern Convention, I was the "most official" Southern Baptist present. Those of us who took part in the program stood on a little improvised platform and the crowd stood around on the damp ground. It was a very damp foggy day.

Dr. J. B. Gambrell once said, "When by some machination of the Devil a professional musician gets at the head of the choir and the choir begins to sing songs with delirium tremens, the average Baptist is grieved and solaces his soul by singing 'How Firm a Foundation', or 'Amazing Grace'."

I yet remember how on that day I enjoyed seeing President Harding stand in the drizzle of rain on that little rough platform, open his mouth wide, and sing "How Firm a Foundation", with a bunch of us average Baptists.

Then the President took the spade and threw the first spade of dirt. And then a Northern Baptist brother from Ohio and I threw one spade each for the Northern and Southern Baptists. Later I also had the honor of representing the Southern Baptists on the platform when Secretary Hughes delivered his great address at the laying of the cornerstone; and recently I was there again at the Banquet given in the new

building during the sitting of the Northern Baptist Convention here in Washington. I have often thought that I would write these interesting occasions up for the Baptist Record, but somehow I have let it go by.

Now I'm writing through a kind of necessity. At the recent banquet a Northern brother permitted the announcement that he will give a magnificent pipe organ, which is to be placed in the auditorium just under the tower. Others also have promised some special features. A proposition has been made that each state have a special pew in the main auditorium to which Baptists from that state shall be especially invited when they visit Washington. The amount to be donated for each pew is one hundred dollars. Two or three of the larger states which have many visitors coming to Washington have already taken and paid for two pews. I agreed to raise the one hundred dollars for this purpose among Mississippi Baptists. I wish that many of those who read this statement would send from twenty-five cents to a dollar either to me or to the pastor, Rev. G. C. Johnson, 3121 13th Street North-west, with notice as to the purpose of the contribution.

It may be interesting if not pleasing to our people to know that our Northern brethren have paid the hundred and seventy-five thousand dollars for which the Northern Convention was responsible. And that the Southern Baptists are far behind with their part, but are now coming along very nicely indeed. —B. G. Lowrey.

The Hospital Commission unanimously voted its endorsement of the statement of faith made by the recent Southern Baptist Convention on the subject of evolution.

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Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

THE FORGOTTEN STEWARDSHIP

In the midst of the Christian graces, there is one maimed and bleeding. It has been torn away from so many vital kinships in which its life consists. The family of graces is so vitally connected that where one suffers they all suffer alike.

God planned this grace in his fair garden, and ordained it to be fed and nourished and made to grow as all others. This flower of the kingdom demands a rich and special soil. Such has it in the scriptures, and in the hearts of God's people, whose hearts bleed with the Savior's over a lost world.

Perhaps, the most pathetic statement ever made by the Psalmist David was, "No man careth for my soul". The sweet singer of Israel felt keenly the pressing care and burden that weighed on his soul. In the midst of his enemies; cut off from all friendship; shut in by the cave of Adullam where he had made his retreat from the enemy, he cries out of the desperation of his soul, "No man careth for my soul". Somebody had forgotten the stewardship of souls. This is the forgotten stewardship that all too many of us are guilty of.

We have our State Board and Home Board evangelists who give themselves wholly to evangelism. They are called of God to this special work. Their souls are on fire with the love of God for the lost, and with untiring zeal they give themselves to this important task. But State and Home Board evangelists cannot begin to reach the millions in our beloved Southland who need Christ. They are, and can only reach a small portion of the more than twenty millions of lost souls in the South.

Every redeemed man is charged with the responsibility of the lost about him. Many of us have forgotten this important stewardship. As stewards of the manifold grace of God, we should so account of this grace that no one would be able to say with David, "No man careth for my soul"; but with Paul we should be able to say, "Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God."

We are made stewards of God's grace that we may be channels through which this grace will find access into other hearts. Paul said, "Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation (the stewardship) of the mystery, which for ages hath been hid in God; . . . to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose, which he purposed in Christ Jesus." This treasure, we are stewards of, not that we may enjoy it alone, but share it with all other men.

We are approaching the evangelistic period of the year when special emphasis will be given evangelism; when special efforts will be made to reach the lost in our churches. We should approach this season with deep concern for the lost. Many thousands should be won to Christ. No opportunity should be faced lightly by any one of us. Every reasonable effort should be made by all of us to reach the lost; to render a good account of our stewardship of lost souls.

We believe in evangelism, and the evangelists, but there is the danger and possibility that we lapse into indifference after the special season has passed. The meetings close, and the evan-

gelists go to other fields, and many times our efforts to reach the lost cease with the going of evangelists. We grow cold and indifferent and forget that we are still stewards of those whom we failed to reach during the special revival season. Often times we grow so careless as to merit the criticism that, no man cares for my soul, after the revival closes. Have you not heard this criticism many times? We should remember that lost souls are just as precious, and are in just as much need of the saving grace of God in January as in August. Some seem to think that after the revival has closed no further effort should be made to reach those whom we failed to reach during the special evangelistic effort. This is a sad commentary on our evangelism. We should begin now to correct it. Our churches and pastors should bring our people to see that for a lost soul to pass out of this life without Christ in December is just as surely lost as those who die in July or August, or any other time of the year. I have come to the point in this article that I desire to emphasize most, viz: **that forgotten stewardship of souls; that lack of compassion for the lost.** There should burn in all of our hearts the perennial fires of a holy evangelism. With a consuming zeal for the lost, let us go into our pulpits each Lord's Day, and every other day that we attempt to bring the message of salvation to the lost, and proclaim to men everywhere that we are stewards of the saving grace of God. Let every Sunday School superintendent and teacher and B. Y. P. U. leader and W. M. U. worker realize their stewardship of the lost. Let us go into this evangelistic season with our hearts aflame for the lost, but let us remember also after the special season for reaching the lost has closed that we are still stewards of the lost. Let us not forget the art of winning the lost at all times, and in all seasons. Let us in season, and out of season, by day and by night, in church and out of church, in store and on farm, everywhere we go, be fishers of men!

WHY BAPTISTS SHOULD WORK TOGETHER

John L. Hill, Editorial Secretary

Contrary to popular opinion, Baptists lay great stress upon work. They serve a Master too great to require even their best effort as a supplement to his grace in providing their salvation, but they believe that busy attention to tasks committed is at once the finest recognition of the Saviour's sovereignty and the most gracious expression of gratitude for the redemption which is theirs through faith in his saving power.

Yes, Baptists believe in work; and he is ignorant of the solid achievements of Baptists who is not familiar with the sacrificial and heroic labors of Baptists through the years. Like other folks, Baptists are happiest when they are worthily employed. Action is the deadly foe alike of demoralization and stagnation, the twin barriers to denominational progress. Have you not seen the indifferent, listless Christian transformed by the performance of even a simple task undertaken in the name of Jesus? Have you not witnessed the rolling away of the tides of worldliness from a congregation by the acceptance of a challenge to noble endeavor? In the realm of religion as in the tactics of war, "the best defense is a good offense."

As with the individual and the local congregation so with the denomination at large, soul-satisfying happiness is found in co-operative activity. We, too, must be about the Father's business, and since that business is the prime concern of every Baptist we must dispatch it

together. We have seen Baptists work together, hundreds of thousands of them, with no directive or restraining authority save the compelling power of the Holy Spirit; we have felt the thrill of hilarious co-operative effort; we have known the joy of fraternal confidence and fellowship; we believe in the sacred necessity of Baptist co-operation.

Southern Baptists must work together to emphasize the accord which obtains among them. There is no body of people anywhere so loyal, every one of them, to the teachings of the whole Bible. Of the three and one-half millions of them, scarcely one can be found who does not subscribe wholly to the great doctrines for which their fathers have always stood; there is no doctrinal division among Southern Baptists. The obligation to give the gospel in purity through united effort is too obvious to require emphasis. Southern Baptists believe in every cause in the Co-operative Program; not a single item in it would any Baptist neglect or permit to suffer. True, there is disagreement on such points as relative amounts allotted to each (but no Baptist believes that any one object has received more than it needs), and the question of Southwide or state support (but every Baptist insists that every object ought to be supported).

A VISIT TO MERIDIAN

It was a joy to visit with Pastors Vaughn and Christie on Sunday, June 20th, and speak to their people. At nine-thirty we spoke to one hundred and thirty-seven men in the Bible Class of the First Church; at eleven o'clock to an interesting congregation at Southside Church; at three o'clock P. M. to the Concord Church, and at eight o'clock to the First Church congregation, after which baptismal services followed.

On Monday night we began a class with the Board of Deacons of the First Church, closing on Thursday night. Brother Vaughn and three of his men took the work with us. The class was planned specially for the Board of Deacons. There are forty-two deacons in the First Church. We used Dr. Agar's book, "The Deacon At Work", which proved to be very interesting to all. This book treats, in a most helpful way, the duties and responsibilities of a deacon. We commend the book and the idea of training our church officials in their particular work, and in the Christian Stewardship of life and substance. Every church which has not put on this work should do so at once. We are on the right road. Let's continue to build on solid foundation in constructing a scriptural, permanent financial system in all of our churches.

This fine class presented the teacher with Moffatt's Translation of the Old Testament in two volumes at the close of the class work. We deeply appreciated this, and shall endeavor to use it in that way that will make us a more effectual servant in the work of our Lord.

The following news item comes from Meridian and we add our congratulations:

A cablegram received here today from Cristobal, Panama, announces the marriage there of Miss Marjorie Woods, of Meridian, to Dr. George F. Austin, pastor of the Baptist Church, and also in charge of mission work of the Southern Baptist Church in that field. He is a former Georgian and is well known in Meridian, where he frequently visited when pastor of the Baptist Church at Ellisville. The bride is a daughter of Mr. and Mrs. C. F. Woods here, and is highly talented and popular. She was accompanied to Panama for the wedding by her mother. Mr. and Mrs. Austin will reside in Panama and after July 1, will be at home at 627 Ancon Boulevard, Balboa Heights, Panama Canal Zone.

The bill against teaching evolution in tax supported schools has passed the lower house of the Louisiana legislature by an overwhelming majority.

W. M. U.



Mrs. C. D. Creasman, Knoxville, Tenn., who will teach "Prayer and Missions" at the Summer Assembly at Gulfport, August 7-13. Mrs. Creasman will be the speaker on B. W. M. U. Day August 12th.

When and Where Does Your Association Meet?

Please let your Secretary know at once when and where your association will meet this Fall. You will find a list of associational meetings in the Record, but these refer to the general meeting, and not to the B. W. M. U. While it is the purpose of the state force to attend as many associations as possible, we deem it most important that we attend our women's. So far we have learned the time and place of only one. And we hereby start our list with this one:

Clay-Lowndes: Columbus First Church, July 15, 1926.

The New Year Book

Your Secretary has just run through the New Year Book. While it of course does not differ materially from those of past years, yet it is worth while to consider just how much valuable information is compacted in that little space. It will not take even the slowest reader more than an hour to read it from cover to cover. Yet, if each of us will read it with thought, how many useless questions it will save us! How many letters will not need to be written! How many stamps will be saved!

Now, we in this office think we have proved that we do not object to answering letters. Indeed that is our "long suit". So often when a letter is being dictated our intelligent, but extremely reticent little Office Secretary will say: "Why that is in the Year Book"! Sometimes she will vary the remark a bit: "Wonder if they never read the Year Book".

Beloved, this in no sense whatever is a complaint. It is simply one more effort to URGE you to have the Year Book read before your society, and there carefully, prayerfully consider some of the things named. Let us mention a few:

Do you wish to make a good talk on our Watch word for the year? Turn to page three and note the depth, and the power of that devotional.

Are you an officer—President, Mission Study Leader, Personal Service Leader, Stewardship Leader? Or do you need to know about our literature or the Standard of Excellence? Then read the Plan of Work.

Is your society getting out a local year book? Read page 25.

Do you need extra copies of tithing songs, and Union hymns? Here they are.

Are you a newly elected officer and "do you know anything about what to do"? Turn to "Plain Parliamentary Rules" on page 56.

When you have absorbed everything else do not fail to take in the advertisements on the two back cover pages—inside and outside.

One word more: Sisters, those who need the above most will never see it. They do not read the Baptist Record! Therefore won't you tell everybody about the value of the Year Book?

Your Society's Package of Literature

Each State officer and each Society President and Young People's Leader in the state was sent this week a package of valuable literature. Please see that the entire society gets the benefit of this package.

We are asking that each society have read aloud at some meeting, the address of our President, Mrs. Cox. She gives a great heart searching message on the theme: "Sowing Beside All Waters".

District 1 B. W. M. U. Meets at D'Lo

Stewardship of Life and all it holds was the keynote of the Meeting. Mrs. R. L. Bunyard, Vice-President, presided. Through many of the messages delivered by the various speakers ran the theme of Stewardship. Again and again hearers were constrained to remember that "it is required of a steward that he be found faithful"—faithful in the use of talents, time, personality and money.

Miss Martha Sullenger brought the missionary message from her Mountain Work in Fruitland Institute, N. C. She announced in the beginning that she was not a public speaker. But her listeners soon realized that what she speaks so much louder than what she says, that her life of heroic service shines as an inspiration.

The Young People's Program under the leadership of Mrs. L. R. Williams was most impressive. She allowed the young folks to speak for themselves. The audience heard a fine R. A. Boy from Durant, Master Ray; a dear Sunbeam from Magee; an attractive Y. W. A. from Yazoo City, and a sweet little G. A. from Crystal Springs, each telling the story of the Auxiliaries in unique and impressive way.

A feature on the program was a heartsearching talk from Mrs. Cook, a visitor from the Fourth District, on the "Importance of Prayer and Bible Study", in building a life. Those who heard her and saw the illustration she gave of the fruitbearing and fruitless life, will never forget it.

Mrs. E. V. May urged Young People's rallies for the summer. Mrs. J. P. Harrington discussed "The A-1 W. M. S." She stressed the need of regular reporting along with the other points in the Standard. Teaching children Personal Service, and "Duty to Childless Missionary Societies" were also discussed.

Mrs. Williams gave a ringing call to do more in the Kingdom for our youth. Those of us who heard her message cannot fail to do better work among our young people in the light of things seen and heard that hour.

The morning devotional was led by Mrs. Busby, local president. The afternoon by Mrs. Joffrion, Jackson. A delightful and bountiful luncheon was served by the D'Lo sisters at the noon hour.

Mrs. Charles Mansell, District Stewardship Leader, discussed the Stewardship of the Tithe, and gave one of the most impressive talks made. Her sincerity impressed all. Stewardship Chairman will receive help and inspiration by corresponding with Mrs. Mansell. She lives at Camden.

Mrs. Fred Hammack gave a helpful talk on Mission Study.

"The Greatest Need of My Association" was the theme of the round table discussion of the

associational superintendents.

Miss Lackey gave a message that sent her hearers home fired anew with zeal for the Work.

The Vice-President, Mrs. Bunyard, brought a fine message.

After the reports and election of officers the meeting adjourned, all leaving with grateful hearts to the splendid people of D'Lo for their gracious entertainment; and to our Heavenly Father whose Divine Leadership was felt throughout each service.

—Mrs. D. A. McCall.

Fifth District Meeting

The eighth annual Meeting of the Fifth District was held in Poplarville June 10th and 11th. The Vice-President, Mrs. E. N. Pack, presided over an interesting, inspiring and well planned program.

Dr. M. K. Thornton led the opening devotional.

Among the distinguished speakers were Miss Fannie Traylor, State Young People's Leader; Dr. and Mrs. Ayers, returned missionaries from China, and Miss Martha Sullenger, a much loved teacher in the Mountain School at Fruitland Institute, N. C.

The welcome and entertainment extended by the good people of Poplarville may well be expressed in the term, "Old fashioned Southern hospitality". All came away with hearts uplifted and new determination to do better for our Lord throughout the coming year.

—Mrs. Milner.

The Passing of a Lifelong Personal Friend

The homeless children of Mississippi lost a true and loyal friend on the night of June 16th when Mrs. Luella Ramsey, one of the valued Field workers of the Mississippi Children's Home Society passed to the Great Beyond.

Mrs. Ramsey was the wife of the late Dr. J. W. Ramsey of Crystal Springs, Mississippi; she leaves one son, Carl, an attorney in Birmingham. This noble woman gave up home and all other ties and threw her whole life and energies into the work of helping the needy children of the State. No work was ever too hard and no call was ever neglected; unselfish and untiring, she labored for the relief of little children.

There are numberless homes where she carried joy and sunshine, and who will rise up and call her blessed for bringing into their midst one of these little ones.

As a life-long member of the Baptist Church, Mrs. Ramsey was faithful and devout. Her love for the Church and faith in God's promises was always a strong characteristic of this noble life.

Mrs. Ramsey numbered her friends by the score and they with loving relatives grieve deeply over her passing.

Foreign missionaries of the Northern Baptist Convention reported 22,460 baptisms for the past year, more than twice as many as were reported five years ago.

On June 13, the Sater Church, Brooklandville, Md., celebrated its 184th anniversary. Seven generations of the Sater family were present. Mr. Clement H. Congdon is asking for all possible information as to the history of the church and offering a liberal prize for the best historical sketch of the church. His address is 329 Real Estate Trust Bldg., Philadelphia.

Prof. W. M. Kethley of Jackson was elected last week as President of Delta State Teachers College at Cleveland. He is an alumnus of Mississippi College, taking the B. A. degree, then received the Masters degree from Columbia University, where he majored in Education and School Administration. He has also done some work on his doctor's degree. For two years he has been Assistant Superintendent of Schools in Jackson and has won his laurels in every place. He is a nephew of our Miss Margaret Lackey.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Recreational Program Mississippi Baptist State Assembly, Gulfport Mississippi, August 7-13, 1926

Saturday, Aug. 7—"Get Acquainted Social". Let's be friends.

Sunday, Aug. 8—Visit with your new friends. Take a stroll.

Monday, Aug. 9—Tennis Singles begin.

Burlesque Baseball Game.

Chautauque—"Clown Minstrel".

Tuesday, Aug. 10—Political Campaign Opens. Nominations.

Tennis Singles Continued.

Ladies' Baseball Game.

Chautauque—"Allmiss Concert Company".

Wednesday, Aug. 11—Tennis Doubles begin.

Political Rallies.

Junior Frolic.

Chautauque—"Gloom Chasers".

Thursday, Aug. 12—Tennis Doubles continued.

Election Day.

"Sorepaw & Fells Circus" and County Fair.

Airship and Balloon Races.

Friday, Aug. 13—Field Day Events. Coronation, and Children's Pageant.

Carnival Supper.

Talent Night.

Snowball Fight.

EVERY DAY:—Baseball, tennis, croquet, swimming, hikes, sight-seeing excursions, special features in the dining hall, golf, volley ball, water baseball, and all that goes toward having a genuine and wholesome pleasure.

This splendid program means that we are going to take care of the social life as well as the spiritual life at the assembly. In addition to the class work we will have each morning we will have Mr. Alvon Doty to lead us in our song service each time and he will of course work into the music the talent we have attending the assembly. Dr. Wallace Bassett will be with us for the inspirational addresses. Those of us who attended the Sunday School and B. Y. P. U. Convention at Meridian will remember Dr. Bassett and will want to attend the assembly in order to hear them again. Dr. Tidwell will be there for the Bible Study hour each day. He is one of America's best speakers and teachers. You will thank the program committee for securing each of these workers for they are masters in their line. Remember the date is AUGUST 7-14, Place GULF COAST MILITARY ACED-EMY, Five miles east of Gulfport and seven miles west of Biloxi. Meet me there.

Pleasant Hill, Greene County

We are glad to have a fine letter from Bro. Luther Turner of Rich-ton, who is pastor at Pleasant Hill

church, Greene County. He tells of the splendid prospects there for some good B. Y. P. U. work. They have already begun their Study Course work with the view of organizing as soon as it is finished. A mighty fine way to start, then every body knows the work through the study of the Manual and it is easier to get the right officers elected. Bro. Turner says that the prospects there are the best he has ever seen and that he thinks they will be able to run somebody a mighty close race for first place in the state B. Y. P. U. work.

We are glad to announce that the Daily Bible Readers Certificate for two years reading has been awarded to Miss Beulah Dozier of Fulton. This is worthy of mention and we trust many of our unions seeing this will check up on their Bible Readers and send us the names of all who have kept the readings up for one year in Junior or Intermediate unions or two years in senior unions. They are entitled to the certificate.

Chicora Organizes B. Y. P. U.

It is always a delight to get the report of a newly organized B. Y. P. U. Miss Myrtle Shaw of Chicora reports a newly organized union for them. We are glad to add them to our growing list and wish for them the very best possible blessing in the work.

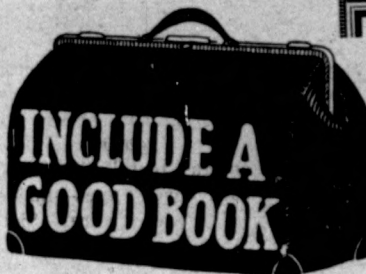
Why not take advantage of these fine days and organize a B. Y. P. U. in a neighboring church, teach the B. Y. P. U. Manual to them. They may never invite you, but at the same time are just waiting for you to come and help them get the invitation through your pastor or their pastor, it is easy to work that way.

B. Y. P. U. To Meet In Pascagoula in 1927

Convention just held in Lucedale votes to come to Coast. Meeting an enthusiastic one.

Delegates from Pascagoula and Moss Point returning from the annual Convention of the Baptist Young People's Union at Lucedale, comprising the fifth district, which includes the counties in southeastern part of the State, are jubilant over the fact that the convention will meet in Pascagoula next year.

There were forty-four delegates from Jackson County, twenty-four of whom were from Pascagoula. The Convention was fortunate in having present some of the greatest B. Y. P. U. leaders in the South, among these being Auber J. Wilds, Miss Mary Etta Buchanan, Dr. J. E. Lambdin, and also Dr. I. G. Evans-ton, who is a returned missionary from China. The delegates motored up over the new highway to Luce-



for
WEEK ENDS
AND
VACATIONS

Give Books a Place on Your Daily Program

- At Open Windows
- On Shaded Verandas
- Under Leafy Trees
- Beside Babbling Brooks

Reading Opportunities Are God-Given
Neglect Them Not

CLOVER, BRIER AND TANSY O. C. S. WALLACE

\$1.75

When the boy left his father's home and went out into the world he found that society somewhat resembled the old pasture. It is charmingly told in most beautiful English.

MY LORD CHRIST

J. J. TAYLOR

\$1.75

Each chapter a cross-section in the revelation of Jesus Christ. We see him in the hearts of the dreamers of Israel; as a babe in the manger; as a layman in the synagogue; as the teacher; as the dying Saviour and as the eternal priest.

WHEN YESTERDAY WAS YOUNG

ISLA MAY MULLINS

\$1.75

You have intense interest as you follow this charming Southern girl through childhood and youth, and you rejoice with her as she locates the things which count for the most in life. It is a story of yesterday for the girls of today.

BAPTIST SUNDAY SCHOOL BOARD 161 Eighth Avenue, North NASHVILLE, TENN.

dale, and while they encountered some mud, made the trip in safety and returned with new zeal for their work and the determination to make the convention next year the greatest ever.

The following are the names of the delegates from Pascagoula: Mrs. S. B. McIlwain, R. B. McIlwain, Julius McIlwain, Gladys Quinn, Nell Quinn, Mrs. J. S. Abbey, Richard Abbey, Edwin Abbey, Ora Ezell, Vivian Ezell, Violet Taylor, Irene Southern, Floy Southern, Ethel Mozingo, Robert Mozingo, Mildred Lee, Elizabeth Lee, Charlie Trehern, Fannie Pearl McIlwain, Ruby Mitchen, Ruth Mitchen, Eula Lee Haire, Annie Blackwell and Phyllis Ryan.

A London correspondent of an American newspaper syndicate has this to say of Lloyd George:

Former Premier Lloyd George, speaking at the Welsh Baptist Chapel here today, attacked the conservative government with the charge that if Christ came to London "he would be watched as a dangerous character the effect of whose doctrines and principles would be subversive of our institutions."

The former premier added:

"W. T. Stead wrote a pamphlet with the title 'If Christ Came to Chicago.' I do not know that Christ would be more acceptable in London

now than he would have been in Chicago then.

"Had Christ come to London during the general strike his utterances certainly would have been excluded from the British Gazette, and Winston Churchill would have blue penciled the sermon on the mount. I believe the home secretary would have had him watched and the next edition of the gospels would have been compiled, not from recollections of the disciples, but from notes taken by the police.

"Had Christ taken a stand with the archbishop of Canterbury and with other leaders and churchmen for conciliation instead of force, he certainly would have been excluded from the Liberal shadow cabinet."

This last dig is aimed at the Asquith Liberal group, who are fighting Lloyd George. The speech is regarded as sensational in all circles.

Mrs. Besant, the leader of one bunch of the Theosophists, is proclaiming that a certain Hindu is the reincarnation of Christ. A missionary in India in a recently published book says this Hindu is a common profane swearer. People are wondering if this Mrs. Besant is a plain humbug or a lunatic. Of all the dummy dupes in the catalogue these wise Theosophists are the limit.

Sunday School Department

SUNDAY SCHOOL LESSON

July 4, 1926

R. A. Venable

Israel Enslaved in Egypt. Exodus 1:8-14.

Introduction: The exact date when the tide of Israel's fortunes in Egypt was changed from that of royal favor, and increasing prosperity, to that of oppression, is a question still in debate with no immediate prospect of its retirement from the field of controversy. Egypt, for several centuries, was ruled by an alien dynasty, supposed to belong to the Semitic race, known in the Egyptian history as the Hyksos or Shepherd Kings. These usurpers were of Asiatic origin, and were occupying the throne when Israel went down into Egypt. Racial affinities and political expediency, no doubt, had much to do with the hospitable reception of these Hebrew arrivals, and their colonization in Goshen, the most fertile portion of the entire realm, and best adapted to their special calling as that of herdsmen. The death of Joseph is followed by a long period of silence. Nothing is said of the descendants of Jacob, save that they increased greatly in numbers, and the implication is that they increased also in wealth. That they maintained the religion and customs of their ancestors is probable reverencing the God of Abraham, and likewise paying worship to the *teraphim*, or domestic gods, according to the custom of their fathers from the days of Jacob. They did not repudiate the religion of Abraham. Isaac and Jacob adopted the religious habits of the Egyptians, but preserved their racial integrity unimpaired, the unifying center of which was rooted back in God's call of Abraham and the covenant with him and renewed in Isaac and Jacob.

1. The long silence is broken by the first sentence of our lesson. "Now there arose another king over the land of Egypt, who knew not Joseph." (Ver. 8.) In spite of some very disturbing elements in the effort to determine the name and date of this new king, Egyptologists are generally agreed that Rameses the Second was the monarch who "knew not Joseph", and oppressed the descendants of Jacob. The alien dynasty had been overthrown and the throne was now occupied by Rameses belonging to the old royal line. He is supposed to have come to the throne about 1340 B. C. He was famous as a great warrior and the builder of the nineteenth dynasty. He raided the Soudan country and other weaker nations in search of captives, whom he reduced to servitude, to carry on the stupendous constructive program, which his genius devised and his ambition carried to completion. The Israelites, a semi-independent people, living within his realm, fell an

easy prey to his unbridled ambition. Their numbers, their skill, their habits of industry and their wealth were too inviting to escape his remorseless greed for power and fame. By reducing Israel to servitude, he would extend his authority, increase his resources and make possible the consummation of his constructive program.

2. The increase of the Israelites in numbers and wealth and the position of Goshen occupied by them inspired Pharaoh with fear lest, in case of an invasion of his kingdom, by an Asiatic army from the northeast, these people would join the enemy and overthrow the government, and again establish an alien dynasty. This menace, the king undertook to destroy by arresting the growing numbers of the people, confiscating their wealth and reducing the nation to servitude. It was a drastic method, which led to his own undoing. "And he said unto his own people, Behold the people of the children of Israel are more and mightier than we. Come let us deal wisely with them, lest they multiply, and it come to pass that when there falleth out any war, they also join themselves unto our enemies and fight against us, and get themselves out of the land. Therefore, they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh, store cities, Pitham and Ramases". (Vers. 9-11.) Ancient rulers were in constant dread of an invasion of some foreign power, and spared no measure, nor expense, to fortify themselves against a successful assault upon their dominions. Egypt's constant peril lay to the northeast, from which often came hostile hordes, from the deserts of Arabia and other powers farther east. Goshen, occupied by the Israelites, lay along the northeastern border of Egypt and in the line of march of any invading army. Evidently the friendly relation between the Israelites and the Egyptians, established by Joseph, had, in the course of years, become greatly strained and Rameses looked upon them with an evil eye. If he could reduce the Hebrew nation, within his borders, to a condition of impotency, a successful invasion of his realm would be greatly lessened, and the stability of his dynasty assured. The severity of his method in dismantling the Israelitish people overreached itself. It may have seemed to him wise or shrewd, but it was the sheerest folly. It inspired discontent and hostility, as injustice and oppression always do, and finally lead to the overthrow of the oppressor. It was no uncommon practice of ancient tyrants to crush the spirits of the people and check their increase by hard and slavish toil. "Brick making and building, under cruel taskmasters, are the kinds of work

allotted to the Israelites. Pictures on the monuments show abundantly how common such treatment of the subject races by the Egyptians was. Though nothing has, as yet, been found which specifically identifies the Hebrews with the brick making, the representations of that labor that survive bear out to the full all that is said in Scripture of its fearful rigor. Many Egyptian buildings are made of bricks dried in the sun, the bricks being often mingled with small pieces of chaffed straw."—Blaikie. Pithom and Ramases were built as treasure cities, the store houses of granaries and arsenals. All we know of ancient Egypt goes to confirm the Biblical account of cruel oppression and rigorous toil to which the Israelites were subjected. The muscle and blood of countless thousands were built into the mighty structures of ancient Egyptian civilization and the ruins which the ravages of time have spared for our inspection and wonder are vocal with the cries and distress of an outraged and forgotten people.

3. The merciless, the inhuman method employed by Pharaoh to suppress and finally destroy the national existence of Israel proved abortive. His cruelty aggravated the the peril which he sought to escape and to multiply the difficulties which it was his purpose to abate. In all his reasonings he left God out of count. He failed to solve the problem which confronted him because he left God out of the equation. He could deal accurately with the various contingencies of human affairs and forecast a policy adequate to meet all the emergencies of a perilous situation, but it did not occur to him that he was not dealing alone, with Israel, but with Israel's God, whose eternal purpose was being wrought out upon the level of human affairs. He was ignorant of the fact that petty kings and potentates disporting themselves in the toggery of worldly pride and ambition are less than a baby's breath in the whirlwind of his wrath. "Prepare to meet thy God" is the safe injunction spoken by a prophet. To meet him in all the plans and issues of life. All our plans must go before him for approval. Their success or their failure lies with God. "For, lo, he that formeth the mountains and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness and treadeth upon the high places of the earth, Jehovah, the God of hosts, is his name." Pharaoh found no place for Jehovah in his program.

"But the more they afflicted them, the more they multiplied and the more they spread abroad. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel serve with rigor. And they made their lives bitter with hard service in mortar and in brick, and in all manner of service in the field, all their service, wherein they made them serve with rigor." (Vers. 12-14.) "The blood of the martyrs is the seed of the church." The persecutions of God's people have always led to their

growth and expansion. The sufferings and afflictions of Israel under Pharaoh are no exception to the rule. "It exceedingly chagrined the Egyptians to find their schemes prove abortive, and excited alarms in their minds, lest in process of time the Israelites resent and revenge the inhuman treatment which they had received; hence they made them serve with rigor, with force and hardness." They were put to all kinds of labor. The public work to which they were assigned in the beginning of their servitude, having failed to limit their increase and break their spirit, resort was had to private servitude under the unsparing cruelty of private masters, whose personal greed and ferocious cruelty, drove these slaves with unrelenting rigor to the limit of their strength and endurance. The division of labor called for a bitter and hard bondage in mortar, in brick and in the field. "The use of crude brick, baked in the sun, was universal in upper and lower Egypt, both for public and private buildings." Many of these buildings were erected in the days of Thothmes, who is supposed to have been the king in the days of the Exodus. These slaves were also employed in cultivating the lands, digging trenches to convey the waters of the Nile, carrying out the dung to manure the land, and other menial and laborious services. The implication is that the private servitude to which they were subjected was far more rigorous and taxing than that of public servitude, to which they were subjected in the earlier years of their oppression. The length of their servitude, we have no means of knowing. There is great paucity of dates in early Bible History and the data are far too meager to justify an attempt to any definite and secure theory.

THE SUNDAY SCHOOL DEPARTMENT

The entire force of workers who are to assist in the rural work this summer met in the office during the past week for the annual Field Workers' Conference, planning for the summer campaign in the rural churches of the state. There are twenty-five workers who will give all or part time to the work during the summer months.

Those who are to work during the summer, in addition to the regular field force, are: Mr. J. H. Gunn, Mr. Howard E. Spell, Mr. Webster J. Hill, Miss Vera Lee, Mr. Eugene Farr, Miss Cora Webb Bass, Mr. Eugene Bigham, Miss Birdie Sue Byrd, Miss Rosalind Sheppard, Miss Ruth Douglas, Miss Burma Sansing, Miss Edna Evers, Miss Birdie Mae Branch, Miss Grace Sadler, Mr. J. G. McGee, Mr. Martin J. Gilbert, Mrs. Martin J. Gilbert, Mr. J. B. Smith, and Miss Bertha Byrd.

By this time the program of the Mississippi Baptist Assembly is in the hands of the printers, and will be mailed out from the office as soon as they are off the press. The Assembly is to open Saturday, Au-

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gust 7th, and closes Friday, August 13th.

The beautiful grounds and buildings of the Gulf Coast Military Academy on the Bay front will be used by the Assembly.

The program contains the names of such outstanding Baptist leaders as Dr. Dobbins of Louisville, who is to lead in the Stewardship and Church Efficiency Conferences; Dr. Drummond, of Fort Worth, who will conduct the Sunday School Administration conferences; Mrs. Myrtle Creasman, of Knoxville, who leads the W. M. U. work; Mr. Phillips, of Nashville, the Young People's and Adult Department work; Dr. Tidwell, of Baylor University, who will have the Bible study hour; Dr. Wallace Bassett, of Dallas, the inspirational hour. Mr. Doty, of Jackson, will lead the singing. There will also be workers to teach the B. Y. P. U. work.

Be sure that your church knows about the Assembly.

Reports are coming in from all parts of the state from the Daily Vacation Bible Schools, giving records of fine work. Schools are in progress now at Picayune, Laurel, Brookhaven, Columbia, Water Valley, Collins, and Wesson, with a total enrollment of 1,100 boys and girls. Other schools have already completed their work, and still others are to open next week. The reports of the work are something to be proud of and grateful for. If you had not planned to have a Daily Vacation Bible School for the boys and girls of your church, do it now. It is not too late to plan for one year. The Sunday School Department stands ready to help you.

This week there is in progress in Marion County a program of twenty simultaneous Training Schools, one in every church in the county. This is the first time that any such thing has been attempted in Mississippi, if not in the South. Marion County does things anyway, and was the first to accept the workers when they were offered for every-church simultaneous schools. This work will mean a new day for the churches of that county. A report of the work will be in next week's Record.

INDIANOLA

Enclosed please find check for \$2.00, for which you will please enter my subscription to the Baptist Record for one year.

I have just entered upon my duties as pastor of the Baptist Church here and, of course, I can't get along without the Baptist Record. We arrived here Friday, June 4th, and have been given a royal welcome. We found the pantry well supplied with everything good to eat as a result of the most generous shower we had ever experienced and the whole citizenship of the town has made us feel thoroughly at home from the very first. The church work is starting off encouragingly in spite of hot weather and vacation season. The men's Bible class has

had an attendance of around sixty and crowds have been good at all services, including prayer meeting.

We came from Festus, Missouri, to Indianola. This is our first labor in Mississippi, but we wish to assure you and the brotherhood that we are loyal to the whole Baptist program. I have always taken a lively interest in all denominational activities, Sunday School and B. Y. P. U. conventions, etc., and Mrs. Crittendon is also thoroughly interested in all the program, giving especial attention to W. M. U. work and religious literature. We want you to depend upon us for our best for the Baptist cause in Mississippi.

Most fraternally yours,

—Rev. A. F. Crittendon.

THE FIGHT IS ON

The citizens of Shubuta had quite a treat last evening in hearing a fine address from Mrs. Nellie Nugent Somerville, State President of the Woman's Christian Temperance Union and representative in the legislature. Mrs. Somerville gave an account of the work being done by the Mississippi W. C. T. U. at present. She is traveling over the state molding sentiment for law observance and law enforcement and at the same time reviving and organizing local Unions at her own expense. Miss Roberta Carnes, National Secretary and scientific instructor, is visiting the summer normals explaining scientific work, laying great stress on the educational department of the W. C. T. U. work. An organization working in the interest of light wines and beer is on the gulf coast. This should be a challenge to Mississippi W. C. T. U., as it is the greatest law enforcement and law observance organization, because the basis of memberships is the total abstinence pledge. She spoke of fact that from the founding of our country the great leaders have been men who believed in divine providence and knew the necessity for law and law enforcement. The prohibition question is complicated by the fact that the law does not prohibit the use of alcohol for mechanical industry, scientific and religious purposes. To provide for this it has been necessary to arrange a system of permits. It is easily seen that these permits may easily be abused and thousands of gallons of alcohol have been illegally withdrawn. The task of officials is to control the supply of alcohol, but it is the duty of good citizens to create the sentiment which will reduce the demand. She pointed out that no other organization can do the work which must be done to uphold the prohibition law. This must be done by the W. C. T. U. The time has come when Mississippi women should renew their vows and take an active part in the work.

Her lecture, or sermon, for her text was "And I, if I be lifted up from the earth, will draw all men unto me". John 12:32. At the close of the service Pledge Cards were distributed to Baptists and Methodist ladies and some men. Quite a number were signed. Mrs. Dr. A.

P. Hand was appointed temporary president to take charge of the work and organize a local union.

It was a union service, both pastors calling off their services. She spoke at the Methodist Church; was introduced by the pastor, Rev. W. J. Dawson. His remarks before introducing the speaker were a good prohibition talk. Rev. H. D. Wilson led the first prayer, which was very appropriate and feeling. Mrs. Somerville appreciated the assistance given her by Hon. W. D. Heidelberg and Mr. W. H. Patton, because they had been co-workers of her father, Col. W. L. Nugent.

In today's paper, "World Narcotic Conference planned next month. New York, June 20th, (A) Enlistment of the leading nations of the world in a crusade against drug addiction, especially among youths, will be the purpose of a world conference on narcotics to be held at Philadelphia from July 5 to 10. Fifty-one governments will send delegates to the conference, Richard Pearson Hobson, founder of the International Narcotic Education Association, announced today.

"Since the discovery of heroin drug addiction has become universal," said Mr. Hobson, "it has spread like a plague among the youth of the nations. We have official proof that the evil is spreading so rapidly, even among our children, that high school students and even pupils of elementary grades are falling prey to it throughout the agency of the illicit dope peddler."

A world-wide movement to disseminate knowledge of the evils of drugs, rather than prohibition, will be the main purpose of the International gathering. It is proposed to establish a central organization for world-wide direction of the work. Why does not Gov. Al. Smith, Senators Reed, Edwards, Bruce and others of their ilk work for the repeal of the law against narcotics? It may be they are addicts of the dope and of the liquor habit. I see France has turned down the petition of two million petitioners. They have gone further and given them permission to advertise their wine in the post-offices and government telephone offices.

In an article just published in the Christian Advocate I appealed to the prohibitionists to rally to the Woman's Christian Temperance Union. Now I appeal to them to give an endowment to them that they may have workers organizing Unions and moulding sentiment. No one will deny that we never would have had the 18th amendment had it not been for the Woman's Christian Temperance Union. They never fagged or became discouraged; they relied on prayer to God. Taught the children in bands of hope when small, and while they could not go to the polls and put in a vote they voted through their husbands and sons. They raised up sons; taught them at home and they secured the teaching of the effects of alcohol on the brain and body. It was taught in the negro schools. I took one of the graduates with me in canvassing Wayne county and let him speak first, and organized negro

clubs at two places east of the M. & O. R. R. and at Matherville. There was only one negro voted wet or "For the Sale" and he had only one eye. He sat down on a stump and the other negroes marched around him beating the drum.

At Hayes plantation five voted "For the Sale." In the corner of Clarke, Wayne and Jones there was a voting precinct at a place called Progression. Thirty-three votes were cast and 33 was for whiskey, and there was three hard-shelled Baptist preachers that voted. They enlisted the Sunday schools and churches, and then railroads and great corporations saw their employees were more efficient and worked Mondays, and they went for prohibition, and it had passed the sentiment, then. Politicians got on the water wagon and we got state prohibition. W. H. Patton.

An English motorist was stopped by a policeman on account of poor lights. "I'll have to take your name, sir."

"John Smith," was the reply.

"Don't try that on me, sir," warned the man in blue. "I want your proper name and address."

"Then, if you must have it, it's William Shakespeare, Stratford-on-Avon."

"Thank you, sir," said the policeman, jotting it down. "Sorry to have troubled you."

"Don't mention it," said the motorist, driving on.

"Doctor, can you cure me of snoring? I snore so loud that I awaken myself."

"In that case I would advise you to sleep in another room."—Boston Transcript.

"It's ridiculous to say a woman can't keep a secret—any woman can if she really wishes to," said Mrs. Gushit. "Why, I've kept a secret for twenty-five years, and it isn't because folks haven't tried to worm it out of me. But I've never told any one my age since the day I was thirty."

STAMMERING

If the stammerer can talk with ease when alone, and most of them can, but stammers in the presence of others, it must be that in the presence of others he does something that interferes. If then we know what it is that interferes, and the stammerer be taught how to avoid that, it must be that he is getting rid of the thing that makes him stammer. That's the philosophy of our method of cure. Let us tell you about it.

SCHOOL FOR STAMMERERS
Tyler, Texas

1926

Starke's University School

Military Day and Home School for Boys.

Brand new schoolhouse. Teachers live with pupils. Modern steam-heated dormitories. Training that comes from study and discipline. Military drill. Individual attention. Study hall at night, under supervision. Bible read daily at opening exercises. Cigarettes, tobacco, and hazing prohibited. \$15,000.00 in scholarships won by former pupils. Four \$100.00 scholarships available. Graduates admitted to college without examination.

Athletics Held Subordinate to Books
J. M. Starke : : Montgomery, Ala.

SHELBY, N. C.

Around 3,000 people joined in a prayer for rain Sunday night at the big Wall revival tent and—just at noon today Shelby was visited by a heavy rainstorm that is estimated to have been worth several hundred thousand dollars to the farmers of Cleveland County and business men in general.

During the service, which was the closing one of the meeting, there was a special prayer for rain and all those in the large congregation believing in the power of prayer were asked to join. At noon today as Dr. Wall was giving the data on the meeting the rainstorm broke over Shelby carrying moisture and refreshment to the parched fields and thirsty earth over the section. Other churches during the day featured a prayer for rain, and ministers of these churches and those who united at the tent revival, today felt highly grateful that the prayer of several thousands joined together for religious worship had been heard.

Was Great Meeting

The revival just closed under the direction of Dr. Zeno Wall and Rev. Rush Padgett was considered one of the most helpful and having a wider scope than any ever held in the county. Dr. Wall stated Monday morning that it was the greatest revival that he personally had ever assisted in. The congregation Sunday night numbered around 3,000 people and was the largest of the series of meetings. Indications during the evening and Monday were to the effect that the revival would be made an annual affair.

The influence of the meeting has spread to and touched practically all sections of the county it is already evident. Various churches were invited for special services and the effort was made to bring the various communities in contact with the services.

Great Results Shown

There were between 100 and 150 conversions during the meeting, and over 300 people reconsecrated themselves to Christ. The estimate was 1,000, or more, people had asked for prayer during the series of services, and an estimated crowd of 36,000 people attended the services in all.

Dr. Wall with his son, Zeno, Jr., left Shelby Monday for Morehead City, where he will rest for a week following his strenuous period of preaching regularly to the large crowds assembled at the tent to hear his sermons. As the result of his absence there will be no mid-week prayer service at the First Baptist Church. At the conclusion of the big tent revival evangelical meetings have started, or will start during the week, at the Eastside, Dover and other churches of the vicinity.—Cleveland Star.

TEST BIBLE KNOWLEDGE OF VIRGINIA PUPILS

More than 200 high schools in Virginia have recently presented their students with a test designed to discover the amount of Biblical knowledge possessed by the average pupil. Tabulation of 18,434 test sheets

shows that these students made an average grade of 46 per cent. Pupils from city schools proved much better informed on the questions submitted than those from the country. Habitual attendants at Sunday School were only 5 per cent wiser than the average.

The first question, "Who was the father of the Hebrew race?" was answered correctly by 37 per cent. On the second, "To whom did God deliver the ten commandments?" slightly more than 69 per cent were marked right. "Who was the first king of the Hebrew nation?" was answered correctly by only 20 per cent, while 30 per cent could tell who built the first temple at Jerusalem. Only 9 per cent could name three Old Testament prophets. Highest marks were registered when the name was asked of the boy sold into slavery by his brothers, 81 per cent recognizing Joseph, but only 41 per cent knew of Ruth. How many books make up our Bible?" could be answered correctly by only 31 per cent.

The questions based on the New Testament fared no better. While 76 per cent could name the village in which Jesus was born, only 26 per cent could name the town in which he passed his youth. There were 63 per cent who knew how old Jesus was when he said, "Wist ye not that I must be about my Father's business?" and 73 per cent knew who baptized him. Only 35 per cent could name the first miracle. "The man living at Bethany whom Jesus raised from the dead" was named correctly by 45 per cent. The attempt to name three of the disciples was met successfully by 52 per cent; the name of the disciple who denied his Lord three times on the night before his crucifixion was known to only 49 per cent.

Only 18 per cent could name the first Christian martyr, and only 33 per cent could name the four gospels. When it came to asking how many were converted at Pentecost, only 13 per cent could answer. And when asked who said, "Now abideth faith, hope, charity," there were only 15 per cent who knew.—Christian Century.

GRENADA

Have just returned from a really great spiritual revival in the Bowmar Avenue Church at Vicksburg. Brother Oscar Landrum of Ackerman led the singing, and to say that it was done in a great way does not begin to express it, for Landrum is one of our most efficient leaders in song services and a good soloist.

There are no words in my vocabulary to express my idea of the real worth and value of that princely man and Holy Spirit-filled pastor, M. J. Derrick. He is God's man in this difficult field, which he is leading to great victory.

We had 20 additions and a letter from the pastor today states that others have joined since we left. Of course it is a great thing to see people become Christians and join the church, and next to that is to see a church really wake up to its possibilities, and that is what I believe

has happened to the Bowmar Avenue Baptist Church. With patience and the leadership of the Holy Spirit they will do yet greater things for the Lord.

I am sure the whole brotherhood is shocked at the death of Dr. Bacon of Rayville, La., who was well known to the readers of the Record and the Baptist constituency in Mississippi. It was my privilege to be with him just two months ago in a great revival, and from many points of view I have never seen Dr. Bacon's equal. Through many years of active work God has graciously used him. The Mississippi brotherhood will miss him as well as the brotherhood of Louisiana. May our Father richly bless that dear companion of his.

Yours in Christ,

—W. E. Farr.

ALA.—LA.

Just closed a great meeting with the Englewood Church, Birmingham, Ala.

My brother, William Booth, is pastor. They dedicated the new church building on June 6th. Dr. J. R. Hobbs of First Church preached the dedicatory sermon. I began the meeting Monday, the 7th.

Prof. Mac Nabors led the song service. There were forty-seven additions. The church presented the pastor with a seventy-five dollar suit of clothes at the close of the meeting.

The church here celebrated my third anniversary the first Sunday in July.

Our Father's blessings.

—W. R. Haynie.

Lecompte, La.

Want to get in touch with a doctor who wishes to locate in Southwest Texas, preferably one seeking a change of climate. Rev. O. W. Nolen, Fowlerton, Texas.

SORES

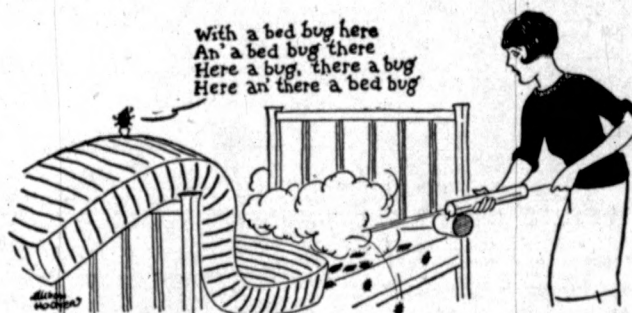
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Used since 1820. Fine for boils, burns, etc. At all Drug Stores. For sample write W. F. Gray & Co., 708 Gray Building, Nashville, Tenn.

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The morning after it was discovered

BED BUGS—the most disgusting of all insects!
Get rid of them with Flit.

Flit spray destroys bed bugs, roaches and ants. It searches out the cracks and crevices where they hide and breed, and destroys insects and their eggs.

Kills All Household Insects

Flit spray also clears your home in a few minutes of disease-bearing flies and mosquitoes. It is clean, safe and easy to use. Spray Flit on your garments. Flit kills moths and their larvae which eat holes. Extensive tests showed that Flit spray did not stain the most delicate fabrics.

Flit is the result of exhaustive research by expert entomologists and chemists. It is harmless to mankind. Flit has replaced the old methods because it kills *all* the insects—and does it quickly.

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"The yellow can with the black band"

MANY STARTLING FACTS REVEALED IN FINANCIAL SURVEY OF RECENT SOUTHERN BAPTIST HISTORY

Frank E. Burkhalter

Here are some rather startling and highly interesting facts revealed to a survey of Southern Baptist finances for the past twenty-five years—from 1900 to 1925—just completed by Dr. E. P. Alldredge of the statistical department of the Baptist Sunday School Board:

1. The church membership has grown in that time from 1,657,996 to 3,649,330, a gain of 1,991,334 or 120.1 per cent.

2. Annual contributions to local church objects have grown from \$2,574,794.54 in 1900 to \$30,771,574.28, in 1925, a gain of \$28,196,779.75 or 1,095.1 per cent.

3. Per capita contributions to local church expenses have grown from \$1.56 in 1900 to \$8.43 in 1925, an increase of \$6.87, or 440.3 per cent.

4. Annual contributions to missions and benevolences have increased from \$881,219.40 in 1900 to \$8,255,435.08 in 1925, an advance of \$7,374,215.68, or 836.9 per cent.

5. Per capita contributions to missions and benevolences have grown from 53 cents in 1900 to \$2.26 in 1925, a gain of \$1.73, or 326.4 per cent.

6. Our per capita contributions to missions and benevolences in 1925 were \$2.26 as compared to \$8.43 for local church expenses. In other words, Southern Baptists are putting practically four times as much money into their local work as they are into the task of extending the Kingdom of God beyond their own borders.

7. Our per capita and total contributions to local church expenses are increasing rapidly in recent years, while our per capita and total contributions to missions and benevolences are declining each year. To illustrate, let us take the record of the seven years from 1919 to 1925, inclusive. The per capita contributions for local church purposes for those years were \$4.73, \$6.62, \$6.98, \$6.63, \$7.17, \$7.69 and \$8.43, whereas the per capita contributions to missions and benevolences for the corresponding years were \$2.47, \$4.45, \$3.54, \$2.92, \$2.86, \$2.75 and \$2.26.

That our people have the money with which to support the work of the churches is plainly shown by the rapid and steady growth in their gifts to local church objects. We are persuaded our people will greatly increase their gifts to missions and benevolences if our pastors and their helpers in the local churches will give themselves earnestly to the task of kindling anew the fires of missionary and evangelistic passion.

REV. T. J. MOORE—AN APPRECIATION

I am greatly grieved over the going of my old time friend, Bro. T. J. Moore. One of the anticipated pleasures of a trip I am about to

begin to South Mississippi was a grasp of his brotherly hand as in days gone by. More than any other man did he have to do with turning my face toward the ministry of the gospel when I was a boy yet in my teens up in old Leake. I have not had the pleasure of working with him since, but the blessed memory lingers. My work has been in Texas and Arkansas, while he remained to bless Mississippi. And just on the eve of my returning to my native state to work and see him again the Lord takes him, and leaves me sorely bereft. I must mention here too in this connection his worthy brother, S. W. (Babe) Moore, another one of my old Leake County friends, also recently gone to glory. Peace to their ashes, emphasis to their example, and blessings on their loved ones.

—W. C. Hamil, Conway, Ark.

DAILY VACATION BIBLE SCHOOL

The Daily Vacation Bible School opened at the Collins Baptist Church, June 21st, with an enrollment of 107. The principal in charge, Rev. J. B. Parker, the pastor, stated that boys and girls from every section of our little city were enrolled regardless of their faith or the faith of their parents. He made it very plain in the beginning that the school was not limited to Baptists only.

The school got off to a good start when a big automobile parade through the streets of the city and to near by towns was staged. Then on Wednesday the children together with their teachers paraded on foot down the main section of the town with their banners and sang "Always Be a Booster".

Boys and girls from 5 to 17 years of age were received and the daily sessions are held from 9 to 12 o'clock each morning except Saturdays and Sundays. In addition to the Bible Study there is supervised play, hand work, stories and memory work.

At the close of the session Friday

Be Free

It has been a century and a half since the famous Liberty Bell first clanged the Independence of America. What a rejoicing! There is always happiness when there is freedom. Money in the bank frees people from worry and want.

The Merchants Bank & Trust Co.

Jackson, Mississippi

J. M. Hartfield,
President.

O. B. Taylor,
Vice-President.

morning, June 25th, a big picnic was given and there was plenty of games and refreshments and an all round good time was enjoyed together.

The public has been invited to the closing exercises which will be held Thursday night.

Uncle—George, what are you going to be when you grow up?

George—I'm going to be a philanthropist, uncle. Those people always seem to have a lot of money.



Bee Brand protects the baby!

Flies are filthy things. They carry germs and disease. They are a menace. Keep them out. You can if you use Bee Brand Insect Powder. It will kill every fly if you use it correctly and that's easy to do. It's quite harmless to human beings. It can't explode. It's safe.

It also kills Mosquitoes, Roaches, Bed Bugs, Ants, Fleas, Water Bugs, Moths, Lice on Fowl and many other house and garden insects.

Get Bee Brand in red sifting top cans at your grocer's or drugist's. Household sizes, 10c and 25c. Other sizes 50c and \$1.00.

If your dealer can't supply you, send 25c for large household size. Give dealer's name and ask for free booklet, "It Kills Them," a guide for killing house and garden pests.

McCORMICK & CO.,
Baltimore, Md.

**Bee
Brand**
INSECT POWDER

The editor of the New Mexican says of the recent meeting of the Home Mission Board:

The Board laid out its work for the coming year on a basis of \$838,145.00. The amount appropriated for cooperative and enlistment work in the states was \$142,500.00. New Mexico will continue to receive its \$20,000.00 per year. The bonded indebtedness which is to be paid this year amounts to \$92,220.00; administration, \$29,440.00; miscellaneous expenses, \$57,750.00; Evangelism, \$100,000.00; Cuba and Panama, \$98,980.26; mountain schools, \$97,709.00; Independent and Direct Mission work, \$122,500.00; publicity, \$14,000.00; Southern Baptist Sanatorium, \$30,000.00; National Baptist Memorial, Washington City, \$25,000.00; Bluefield College, Virginia, \$26,000.00; Jonesboro College, \$10,000.00.

We greatly enjoyed the fellowship of the meeting, and believe that the Board is going to work its way through its difficulties and go forward with a great program. The tone of the meeting was that we should get ourselves together, and go forward in a united way. This we hope will be done.

Wife—Do you know what day it is? It is 25 years ago today since we became engaged!

Absent-minded Professor—Why didn't you remind me before? It's high time we got married.

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SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU
Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Gingham, Art Silk Striped Madras for men's and boys' shirts. Write for free samples and prices.
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On easy terms and at a bargain. In easy walking distance to Mississippi and Hillman Colleges and to High School, a nice seven room residence, which is arranged for two apartments, and has four nice large lots all joining. Just the place for anyone who desires a nice home to live in and educate their children. Will sell for cash, on terms or exchange for Jackson property. Call or write,
DR. HARVEY F. GARRISON,
Jackson, Miss.

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THE MEMORIAL SUBLIME
LITERATURE INCLUDING TESTED PLAN FOR SECURING CHIMES SENT UPON REQUEST
STANDARD SETS \$6.000 AND UP
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JACKSON, MISS.

This HOSPITAL is modern throughout. Every department is fully equipped.

Complete staff of capable Physicians and Surgeons. Graduate Nurses in charge of all departments. Patients have first Consideration.

WHEN IN NEED OF HOSPITAL SERVICE RESERVATIONS CAN BE ARRANGED FOR BY 'PHONING OR WRITING
MISS JULIA DAINWOOD, SUPERINTENDENT

A SIGNIFICANT GRADUATION Una Roberts Lawrence

The past few weeks have been full of commencement activities from the little country school house by the road to the thronged university campus. Down in Louisiana in a school seven miles from the nearest railroad there was held on May 24 a simple graduation ceremony that in its significance and possibilities, in triumph and heroism, far outshines the most elaborate pageant and pomp of the stateliest university. For five young men and one young woman were awarded diplomas for finishing the High School courses given at Acadia Baptist Academy, the Home Mission Board school for the training of preachers and missionaries to the French-speaking people of our Southland. But this was much more than a High School.

This is the story: Nine years ago a consecrated pastor and his devoted church located in the heart of French Louisiana, where live 400,000 French-speaking people, caught a vision of the field around them as white unto harvest and heard the call of the Master to enter and claim that unreached people for His Gospel. The quickest and most efficient way in which to begin this task seemed to be through a school in which young men and women speaking French already, or willing to master it, might be trained for the work. So Acadia Baptist Academy was begun.

Dr. B. D. Gray, Corresponding Secretary of the Home Mission Board, and Dr. G. H. Crutcher, representing the Louisiana State Mission Board, met Pastor Westberry and planned with him for the establishment of the school. Pilgrim's Rest Church gave twenty acres of ground and \$2,000.00 to start the project and other gifts came until there was a school plant of three frame buildings and six cottages in which married students might live. Thus we have the background of the story.

The struggles of the school have been many and are not yet over. It is a missionary institution, ever attempting to give out more than is given to it. So its prosperity must ever be that of the spirit rather than of the purse. It is this spiritual victory which so signalizes the graduation of these six young people this year. They are evidences.

To this school eight years ago there came a young man with his wife and little ones. He was already a preacher and was eager to fit himself for the work whereunto he was called. Through sun and shadow, bearing the responsibilities of his family of little ones, Dalzy McGee has stayed with the task, held to it by the vision of white fields where the equipped laborer can do the greatest work. There have been times when it seemed he could not go on. From somewhere the help would come, enough to keep him in school, to tide over the time of discouragement.

The lack of money was not the only discouragement. From relatives and friends there came criti-

cism, opposition and that insidious influence those closest to us can always use to undermine a purpose running counter to the family. The way has been long and hard to that commencement evening when Dalzy McGee received this diploma, but it has been a victory to the end.

With the same experience of hindrances from father and mother, Israel Miller, a young unmarried man, has persisted in staying with his school work. But there is a different ending. To his great joy the father and mother came to see him graduate and now his heart is high with hope of winning them to Christ.

Of all this graduating class these stories might be told, varying in their detail, but all marked with high endeavor in midst of great difficulties and constant striving toward the goal of fitting themselves to work among this great group of the French-speaking people of the South.

If Acadia Baptist Academy sent out but six each year equipped to carry forward this evangelistic enterprise, it would be providing workers faster than they can be sent into the field by the agencies carrying forward the work now. If Principal Thomas E. Mixon builds this holy purpose into but the twenty-two young preachers and nineteen young women volunteers for this mission field in school this year, he will set in motion enough consecrated energy to set this neglected section of our Southland on fire for Jesus Christ.

So this simple graduation ceremony in southern Louisiana grows in significance as we look at it and comes to be a commencement indeed of a great task that will be worthily done by Southern Baptists. For as the Home Mission Board is able to equip and enlarge this strategic school of the prophets, so will the evangelistic work among the French-speaking people go forward. All of these young people will be in the field this summer, reaching every section possible and working tirelessly through the summer months to do the task for which they are being trained. They expect to have from five to eight meetings going at the same time all summer. Mrs. Jenkins of Mansfield has given the money necessary for this extensive missionary campaign. Acadia Academy will be abroad for Christ these summer months. Set in the very midst of a multitude of people not yet reached by the Gospel of our Christ, this institution of the Home Mission Board has marked its "Commencement" with a literal interpretation of the word and waits not to do its work, but fares forth in the glorious confidence of the youth it serves and their consecrated purpose to win the lost to Jesus Christ.

SUNFLOWER PLANTATION

We want to give a short history of the work done by our little church located on Sunflower plantation, Sunflower county, known as the Sunflower Plantation Baptist Church.

Sunflower Plantation has been supplied up until 1924 exclusively with colored labor. The owner of said plantation abolished colored la-

bor and opened it up to white labor. The members of our church are entirely renters and share-croppers, as the place is now practically supplied with white labor.

We have no building, but we feel through the kind providence of God and the help of the plantation owners that in the near future we will have a modern building to worship in.

We carry the work of our Sunday School, B. Y. P. U. and Prayer Meeting on in our school building.

The enrollment of our church has grown from 100 to 154 members in the past twelve months, and we feel that during our revival this summer a great number will be added to our church.

There is a fine Christian spirit in our church. The following is a list of the Home Mission and Relief work done by our church: Home Mission Board, \$76.77; B. Y. P. U. and Sunday School Convention, \$19.00; B. Y. P. U. and Sunday School Literature, \$100.00; song books, \$40.00; Olie McKee, loss of house by fire, donated by church, \$250.00; relief for the sick, Mr. Bledsoe, \$40.00; Mr. E. A. Pounds, \$40.00; Mr. Less Embry, \$40.00; Mr. Sam Smith, \$43.50; Mr. E. C. Crawford, \$20.00; Mr. George Bidle, \$13.50; Mr. Collins, \$10.00; Mrs. Roberson, \$10.00; Mrs. Welch, \$19.60; Mrs. Mills, \$15.00; Christmas offering to the Baptist Orphanage, \$11.50. All of this work has been carried on through our B. Y. P. U. and Sunday School, which is under direct control of the church. The enrollment of our Sunday School is 190, B. Y. P. U. 82. We hope to pay our pastor, Brother J. E. Gore, \$250.00 or more.

Our little work is not worthy of publication, but we ask the prayers of every Christian that we may do more for the Master's cause in the future, and that we may, through the efforts of the membership and the owners of this plantation erect a modern building to worship in in the near future. The owners of this plantation are some of the best people in the delta, and we have gotten all we have asked for except the building, and we feel it is forthcoming. We hope everyone will enjoy the history of the little work done by our church and that all credit may be given to our beloved pastor, Bro. J. E. Gore, who is a real church worker and community builder. Committee.

MERIGOLD, MISS.

Editor Baptist Record,
Jackson, Miss.:

We wish to say through your paper Bro. J. E. Gore, who was the principal of our school and is the present pastor of our church, is going to leave our community, and any community in need of a good high school principal and pastor will do well to write him at Merigold, Miss., Route 2. He is a graduate of Mississippi College. He and his fine family will prove a blessing to any community.

A Member of His Church.

IN MEMORIAM

The Death of Mrs. C. M. Nordan
In loving memory of our sister in Christ, Mrs. C. M. Nordan.

She was born Nov. 3, 1854, in Barber County, Alabama, married to C. M. Nordan Nov. 29th, 1875. To this union were born thirteen children, only six living at their mother's death, March 25, 1926.

She was a faithful member of Line Creek Baptist Church for twenty years. We miss her presence and pleasing fellowship, cooperation and influence so much. We desire to try to express our deep sense of grief and loss. May the Lord comfort all the bereaved ones, and may we all be as ready to meet the Saviour as she was when we are called away to the Heavenly home. We can be sure that our loss is her eternal gain. Heaven is sweeter by her being there, and we must meet her there.

Finally resolved that a copy of this be spread upon The Baptist Record for publication, and a copy be sent to the family with the assurance that they have our love and sympathy.

—By Mrs. R. P. Stegall.

Mrs. R. J. Hover

Mrs. R. J. Hover, age 20, died unexpectedly Friday at 4:15 P. M., April 30th, at the King's Daughter's Hospital. Mrs. Hover will be remembered as Miss Vera May, daughter of Mr. and Mrs. M. C. May. She was loved by a host of friends and her death cast a shadow of grief upon the entire community. She was a member of Grace Memorial Baptist Church and took an active part in the church and Sunday School work. For many months she was the Leader of the Senior B. Y. P. U. and also superintendent of the primary department of the Sunday School. And when called upon she was always ready and willing. In her home she was a great comfort and inspiration to her loved ones.

Funeral services were held Sunday at 10:00 A. M. at the home of her parents, 1419 25th Avenue and interment at Evergreen Cemetery. A large concourse of friends followed the body to its last resting place. Rev. P. S. Dodge conducted the funeral services and with the assistance of his church choir which sang "Ready", the favorite song of the deceased. The popularity of Mrs. Hover was shown by the large number of floral offerings, which completely covered the new made grave. Young men of her Sunday School acted as pall bearers: Messrs. Horace Dear, Hubert Hawk, Fred Singlefield, Lester Alston, Gordon Lawrence, Harold Conn.

Mrs. Hover is survived by her young husband, mother and father and three brothers and one sister, grandmother and grandfather and several aunts and uncles.

Obituary

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worker, Mrs. Sue Rainey;

Whereas, we feel deeply the loss of her faithful presence and far-reaching influence;

Therefore, be it resolved by the W. M. S. of the Charleston Baptist Church that we have lost one of our most earnest and interested members.

Though she may not meet with us again, her influence will live on. Her smiling face, kindly words, her great faith in God, will be an inspiration to us to do more for our Master.

Resolved further, that a copy of these resolutions be spread upon the minutes of our organization, a copy be sent to the family and a copy be sent The Baptist Record for publication.

Respectfully submitted,

Mrs. Hamp Dogan, Chairman

Mrs. Dave Cowart

Mrs. Geo. Marshall

A. G. Berry, Sr.

The subject of this sketch was born Oct. 12, 1839—died March 20, 1926.

On Aug. 30, 1865, he was married to Miss Lucy Mullins. For more than fifty years they walked together, sharing each other's joys and sorrows, making a happy home for their children.

Seven children and his wife, a number of grandchildren and great-grandchildren besides many friends are left to mourn his loss.

Grandfather was confined to his bed for three years before death, but bore his sufferings patiently and was willing and ready for the summons.

The funeral service was conducted by Rev. B. E. Phillips, his pastor, from the Stonewall Baptist Church, after which the body was laid to rest in Stonewall Cemetery.

His Granddaughter,

—Mrs. C. W. Black.

The Passing of Miss Cora Lee Long

On June 9th, at the Baptist Hospital, Jackson, Miss., Cora Lee Long passed to her reward.

Her body was returned to Georgetown and funeral services were held in the Baptist Church, of which she was a member.

She was 26 years of age. Miss Long was a young lady of the very highest type of Christian character. She spent two years in the Baptist Bible Institute in preparing herself for mission work among the Italian people in this country. Her life was a blessing to those who knew her.

She leaves father, mother, one sister and four brothers.

We extend our heartfelt sympathy to the bereaved family, and commend them to the God of all comfort and grace.

—M. P. Jones,

Georgetown, Miss.

SEMINARY FACULTY'S VACATIONLESS "VACATIONS" COVER WIDE FIELD

By Chas. F. Leek

While the seminary and Southern Baptists are waiting for the establishment of a great summer relig-

ious school at The Beeches, the new suburban home of the Southern Baptist Theological Seminary, the seminary's renowned faculty will continue to serve God on scattered fields and its valuable equipment will lie idle four months in each year. A lack of funds for that purpose prohibits now the maintaining of a popular summer school in theology and religion for ministerial students, pastors and laymen.

President Mullins, Dr. John R. Sampey, Dr. W. Hersey Davis and Professor J. McKee Adams have gone or will go to foreign lands during their "vacations". The other members of the faculty will be scattered to many points in the United States.

Dr. Mullins preached the baccalaureate sermons at Keuka College, N. Y., and the University of Virginia and will supply through July and August at First Church, Columbus, Ohio, and Third Ave. Baptist Church, St. Louis. He is to sail for a hurried tour of Europe on September 1, on which he will hold a number of regional conferences with leaders of the Baptist World Alliance in the interest of the Alliance. Dr. Mullins also has the presidency of the seminary on his shoulders.

Dr. John R. Sampey is on a four-months evangelistic-missionary tour of Brazil, his second volunteer summer campaign at his own expense in the South American republic. He will preach from one end of the republic to the other through interpreters and the Holy Spirit.

A great revival meeting at the First Church, Austin, Texas, where seventy-three were added to the church in eight days open Dr. A. T. Robertson's summer campaign. The Holy Spirit used Pastor Green's preparations and "Doctor Bob's" plain presentation of the heart of the New Testament with telling effect.

Dr. Robertson has supplied several Sundays at Fourth Ave., Louisville, and will preach at Calvary Baptist Church, Washington, D. C., and Lafayette Ave. Presbyterian Church, Brooklyn, N. Y. He is also scheduled to lecture at the North Carolina Ministers' Conference, the W. M. Conference at Northfield, the Evangelical Bible Conference at Parkasie, the Lake Okobgi Bible Conference, the Sioux Falls Conference, the Epworth Heights Assembly, Lincoln, Neb., Winona Lake, and the Reform Presbyterian General Assembly of Pennsylvania.

Besides receiving another honorary degree and supplying various pulpits, Dr. W. O. Carver preached the commencement sermon at Cumberland College and the middle of June began a two months' engagement at the Ridgcrest Assembly as the Louisville Seminary's representative in the summer school of theology.

Dr. F. M. Powell will continue supplying Louisville pulpits through the summer with the exception of his evangelistic appointments. Dr. Dobbins is to intersperse his summer of Sunday School and B. Y. P. U. conferences and assemblies with a revival meeting and several supplies. Dr. C. S. Gardner plans to

fill several pulpits during the summer, and Dr. H. W. Tribble, who has recently transferred his pastoral activities from the New Castle and Cropper churches in Kentucky to the First Church, New Albany, Ind., will, besides his pastoral duties, hold several meetings.

Dr. W. Hersey Davis having resigned his nearby pastorate to prepare for his Sabbatical year abroad has spent his time almost continuously since the close of Seminary at Eustis, Fla., where his father, Rev. Q. C. Davis recently died and where his mother is now critically ill. He plans to leave for Europe later in the summer to do research work on another book in the field of New Testament Greek and to gather material for a Bible Dictionary which he has been asked to edit for the Sunday School Board.

Dr. Kyle M. Yates will divide his summer between his pastorate in Louisville and two religious assemblies. He has been invited back to the West Virginia Baptist Assembly for a repeat engagement, where he will lecture on Old Testament Prophets and he will also go to the National Theological Conference at Yale University to give a series of devotional addresses.

Professor J. McKee Adams left on an extended tour of the Mediterranean regions shortly after the Seminary session ended. He will visit many points of interest, spending a greater part of his time, however, in Palestine and Egypt, where he will study at first hand those things of interest in his Biblical Introduction Department at the Seminary. He will return in time to meet his classes with this fresh material and experience when the Seminary opens September 21.

THE MARKS OF THE LORD JESUS IN HIS BODY

Santarem, Para, May 22, 1926.

Dear Bro. Taylor: As I sit here thinking and meditating over our work here in this large valley, it impresses me to write you a few words to let you know something of our work in and around Santarem. Bro. Brandon and the pastor of this church returned yesterday from a three weeks' missionary trip, reporting good results, which we hope in the future our gracious Father will use in bringing many souls into the Kingdom of His dear Son. In describing the Amazon Valley, from which I have seen they are a stricken people—"Whole head sick, heart faint and wicked, wounds, bruises, putrefying sores and no soundness in them;" without hope in this world, dying and going to hell every day because they have not Christ the hope of glory. Jesus Christ as a Saviour for salvation is not their doctrine, but it is the Catholic Church and her doctrine. They are not seeking salvation by faith, but as it might be by works and are stumbling at that great stumbling-stone, into hell where the worm dieth not and the fire is never quenched. But there you can lift your eyes and see her grandchildren seeking salvation as though it might

be by works and are stumbling over Jesus Christ because they never sought Him by faith. It compels a child of grace to lift his eyes and pray the Lord of the harvest that He will send forth men of His own choosing, men that have enough of the love of God in them to declare the whole counsel of God. And when He does you can expect trouble. You know that I told you in my last letter that I was preaching on repentance. In the absence of the pastor and Bro. Brandon I kept it up, that is, preaching on repentance.

It seemed as though they threw every rock in Santarem at us, that is at Alice, Hodge and me, for when it comes to a show down all the church members fled and wouldn't we would finish our service (on the present themselves any more. When streets) Hodge and Alice would say, "Dada, how was it that we escaped such a volley of rocks without getting killed?" I would tell them that was nothing but the power of the mighty God that was protecting us. But two or three nights following the Father permitted those rocks to find us. We were hit several times that night. One struck me between the eyes that knocked me blind until I couldn't see for a while. I took out my handkerchief, and wiping my forehead, I said to them: "I hold nothing against you men that are throwing rocks. It is not you; it is the devil that is in you." A big robust man spoke out aloud and said: "Pead do gue o diabo; that is, the thing that possessed them to throw rocks was worse than the devil." So I began to preach anew with lots of liberty and oh, how those people did listen. The following day Bro. Brandon arrived and we returned to the same place to preach. I took for my text Acts 3:19. I never experienced such liberty to declare His Word. And the priest was working out his plan in breaking up our preaching by pounding us with rocks (that is, he had it done). But God took this and gave the Catholics a stinging blow. That night the streets were full of people, and oh, how they did hear. This was more than the priests could stand; so on our next appointment the priest came with all his force to interrupt us. He was preaching when we arrived. They don't preach. All they do is to enrage the people against the Gospel of Jesus Christ and plead with the people not to forsake the Catholic Church and its doctrines and he finishes his services by getting his bunch to alarm the neighborhood by giving his church yells. All of this yelling and bellowing proved nothing but hot air. So my next night to go there was being known all over the town. Bro. Brandon had been preaching in the other end of the town. It was also reported that they were going to kill Bro. Brandon and me. The members of the church told us to have patience and don't go. Some Catholics that don't affiliate with their services said to us: "Men, they are going to kill you all this very night." But we were determined within our hearts to preach that night. We went re-

joining in the Lord and praying as the church in Jerusalem prayed, "Why do the heathen rage and the people imagine vain things?" Results: The Lord blinded me as I preached. Larger crowd than ever. They were there with their knives and poles sharpened at the end to finish us up. Preached that night from John 14:6, saying: That Jesus is the way; was the way and will be the way; that this is not of works; but those that are seeking the way by works are cursed. Gal. 3:10. A Baptist church is not the way of salvation, neither is the Catholic church nor baptism, but Jesus is the way. When I said this, the ring leader hollered out to the crowd and said if these devils are telling the truth, that Jesus is the way and not by the pope or the holy Catholic church, where are our fathers and mothers? When he said that I began anew as I was, before he interrupted. They moved up around us to take us, but the Lord shoved them back. Little time passed and our friend that happened to be with us came to Bro. Brandon and said: "You see murder in their hearts, why don't you use judgment and leave?" Bro. Brandon told him we never came to leave; we came to preach the Gospel. I kept preaching. They moved and formed a circle to crush us the second time. But that great God whom we serve did not suffer them to take us, but pushed them back. I kept preaching; I tell you I was preaching to more people than ever before in my life. The man returned to Brother Brandon again and said: "Man, don't you see those knives in their hands and those sharp-ended poles?

Haven't you any fear? Please stop the man and go home." Bro. Brandon said: "Who am I that I should stop this man from preaching the Word of God? I didn't call him to preach; nor did I give him the message to preach." They surrounded us the third time. That great God, whom we serve, didn't allow them to lay their hands on us. We quit and as we were going back to our homes, Bro. Brandon began to relate these things that happened while we were there. I said I never saw those things. I thought to myself. Without a doubt Bro. Brandon is the bravest one of us two, for if I had seen what he saw, perhaps I would have run. I tell you, He is a great God; He doeth all things well. There is one of the biggest stirs here that ever was known to be in this place. The Lord is working I think in this town. The priests are strewing their propaganda and going from house to house. It has them on the run. As Paul said: "Wherein we suffer trouble as an evil doer, but the Word of God is not bound." I have just begun, but will close for this time. Give my love to all that ask of us. Hoping the Lord will bless you and your labors.

Jagoe, in News and Truths.

REVIVAL

One of the most successful revival meetings ever held at the Collins Baptist Church was concluded Thursday night, June 17th.

Rev. C. L. Bowden, pastor of the First Baptist Church, Humboldt, Tenn., conducted the services for ten days. Rev. Bowden's messages

carried conviction to the hearts of all who heard him. As a result of the meeting twenty-six members were added to the church, 17 by baptism and 9 by letter.

The song services under the direction of the pastor, the Rev. Jas. B. Parker, was a big feature of the meeting and greatly enjoyed. Especially was this true of the well organized junior choir.

On June 27th at Frankfort, Ky., Singer Percy James began a revival at the Second Baptist Church, Rev. W. E. Hellen, pastor. Dr. J. C. Greenoe of Vicksburg arrived the next night and the prospects are good for great results. The meeting will last two weeks. When the Vicksburg preacher returns, he will assist Rev. Levi Bassett at Agricola, Miss.

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Baylor College had last session 2372 students from 6 foreign countries, from 23 states, and from about 200 counties of Texas, thus giving the most widely distributed student body in all the Southwest. We had thirty in the Mississippi Club last year with every indication that the number will exceed fifty for the coming session. The President of the Student Government Association for next session is a Mississippi girl. Parents or students interested may write or wire Mrs. J. P. Harrington, Crystal Springs, Mississippi, or J. C. Hardy, A.M., LL.D., President, Belton, Texas.

Mississippi Woman's College

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